

# The Movement ERA

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VOLUME 36 NUMBER 2  
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## REPORT OF THE CONDITIONS OF THE

Reserve District No. 12

## UTAH STATE NATIONAL BANK

Of Salt Lake City, in the State of Utah, at the close of business on September 30, 1932.

## RESOURCES

Loans and discounts .....	\$ 2,540,285.65
Overdrafts .....	1,397.62
United States government securities owned .....	2,311,358.28
Other bonds, stocks and securities owned .....	3,906,637.12
Banking houses (\$2,000,000.00) Furniture and fixtures, \$17,821.92 .....	256,212.06
Real Estate owned other than banking house .....	70,729.14
Reserve with Federal Reserve bank .....	60,000.00
Cash and due from banks .....	1,035,632.43
Checking and other cash items .....	35,934.03
Redemption fund with U. S. treasurer and due from U. S. treasurer .....	25,000.00
Other assets .....	73.64
Total .....	\$10,796,649.53

## LIABILITIES

Capital stock paid in .....	\$ 500,000.00
Surplus .....	250,000.00
Undivided profits net .....	32,387.00
Reserves for dividends, contingencies, etc. ....	50,000.00
Reserves for interest, taxes and other expenses accrued and unpaid .....	36,602.30
Checks and items outstanding .....	500,000.00
Due to banks, including certified and cashiers' checks outstanding .....	1,568,852.89
Demand deposits .....	4,018,825.10
Time deposits .....	3,253,182.15
Bills payable and rediscounts .....	None
Total .....	\$10,796,649.53

State of Utah, County of Salt Lake—ss.  
I, Edwin G. Woolley, Jr., cashier of the above-named bank, do solemnly swear that the above statement is true to the best of my knowledge and belief.

EDWIN G. WOOLLEY, JR., Cashier,

Correct—Attest

A. W. IVINS,  
R. W. MADSEN,  
JOHN F. BENNETT,

Directors.

Subscribed and sworn to before me this 6th day of October, 1932.  
(Seal) JOS. E. BOUD, Notary Public.

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# The Improvement

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## ERA

Vol. 36, No. 2

DECEMBER, 1932

*Organ of the Priesthood Quorums, the Mutual Improvement Associations  
and the Department of Education*

## FORECAST

THE January number of *The Improvement Era* will feature, more or less, the aborigines of the Americas. It will include stories of ancient and modern times as well as many pictures of ancient American ruins.

1 1 1

THE football game which was to be played in the December number had to be postponed until January. Santa Claus, after all, is a great line plunger at Christmas time and even Wendell White, Whitney's star fullback, could not hold up against him.

1 1 1

DO you know anything about the World's Fair at Chicago which is opening next summer? If not, you will be interested in an article about what the promoters are expecting to do in connection with recent discoveries in Mexico. See the January number.

1 1 1

WE'RE promising some stirring stories for January.

1 1 1

## THE COVER

THE cover picture for December is an actual photograph of the Bells in one of the famous churches of Jerusalem showing in the distance the Mount of Olives. The photograph was taken by Adelbert Bartlett.

## For Every Member of the Family

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1931

# EDITORIAL

Harrison R. Merrill  
Managing Editor



Heber J. Grant, Editor

Elsie Talmage Brandley  
Associate Editor

## *Christmas Greeting from The First Presidency*

To Members of the Church of Jesus Christ of  
Latter-day Saints in all the World:

Dear Brethren and Sisters:

At this season of the year it is customary for people everywhere to send to their friends and relatives greetings which carry with them their sincere love and appreciation. Knowing that *The Improvement Era* goes to Saints and Elders in every land and clime, we, your brethren, take opportunity through its pages to convey to you a message of good cheer.

In many ways the year has been a hard one for our people, but in others it has brought blessings in rich abundance to our doors. While financial troubles have upset the even course of events not only in America but in other countries as well, they have mellowed the hearts of men and women until perhaps on this Christmas the true spirit of Christianity will shine with an added lustre. Heart may speak to heart, soul to soul this season in a manner more pleasing to the Master than for many years.

We wish to assure our people that if they will

draw near unto the Lord, He will draw near to them. No earnest, righteous prayer has ever gone unheard or unanswered. No matter in what land we may dwell the Gospel of the Lord Jesus Christ makes us brothers and sisters, interested in each other, eager to understand and know each other.

The New Year holds out new promises of hope. Men and women everywhere should determine in their hearts that they will be worthy of the Lord's choicest blessings. If they will prepare themselves for the companionship of His Holy Spirit, they will find a new joy which passeth the understanding of man.

May the Lord be with you all, our brothers and sisters, wherever you may dwell. May His peace be in your hearts; may His Spirit inspire you to new achievements in brotherly and neighborly service. This is the prayer of your brethren in the Gospel of Jesus Christ,

Heber J. Grant,  
Anthony W. Ivins.

*The First Presidency of the Church.*

## *A Message from Europe*

THE members of the Church who live or serve in Europe stand soberly before the coming annual celebration of the earthly advent of the Savior of men.

Confusion is engulfing these lands. The captains struggle in dark fogs and without adequate charts. They are helpless. Multitudes are in distress. Things are not as the Lord intended.

Upon my desk lies a letter, written by a sister, a humble member of the Church, who toils daily, at the starvation wage of this land, for bread for herself and others. She points unwittingly to the way out of the world's dilemma.

"Enclosed you will find a £1-0-0 note (\$4.89). Would you please put it to any fund there happens to be for help to provide for missionaries while in the field."

"It is not very much, I know, but it may do one atom of good. I hope it will."

"I have saved it by 3d (6 cents) a week until it reached its present sum."

"Trusting all is well with you and Sister Widtsoe.  
"Sincerely yours."

Eighty weeks of laying by 3d, weekly, out of her pitifully small income! Eighty weeks of self-denials, of forgetting herself in a great cause, of sacrifice! Eighty weeks of an increasing fire of love for the Gospel, humanity, and all that the plan of salvation stands for! Is this dear sister happy? Why ask? In the midst of earth's control, though in poverty and

insignificance, she is on the road to joy. A sure paymaster is our Lord.

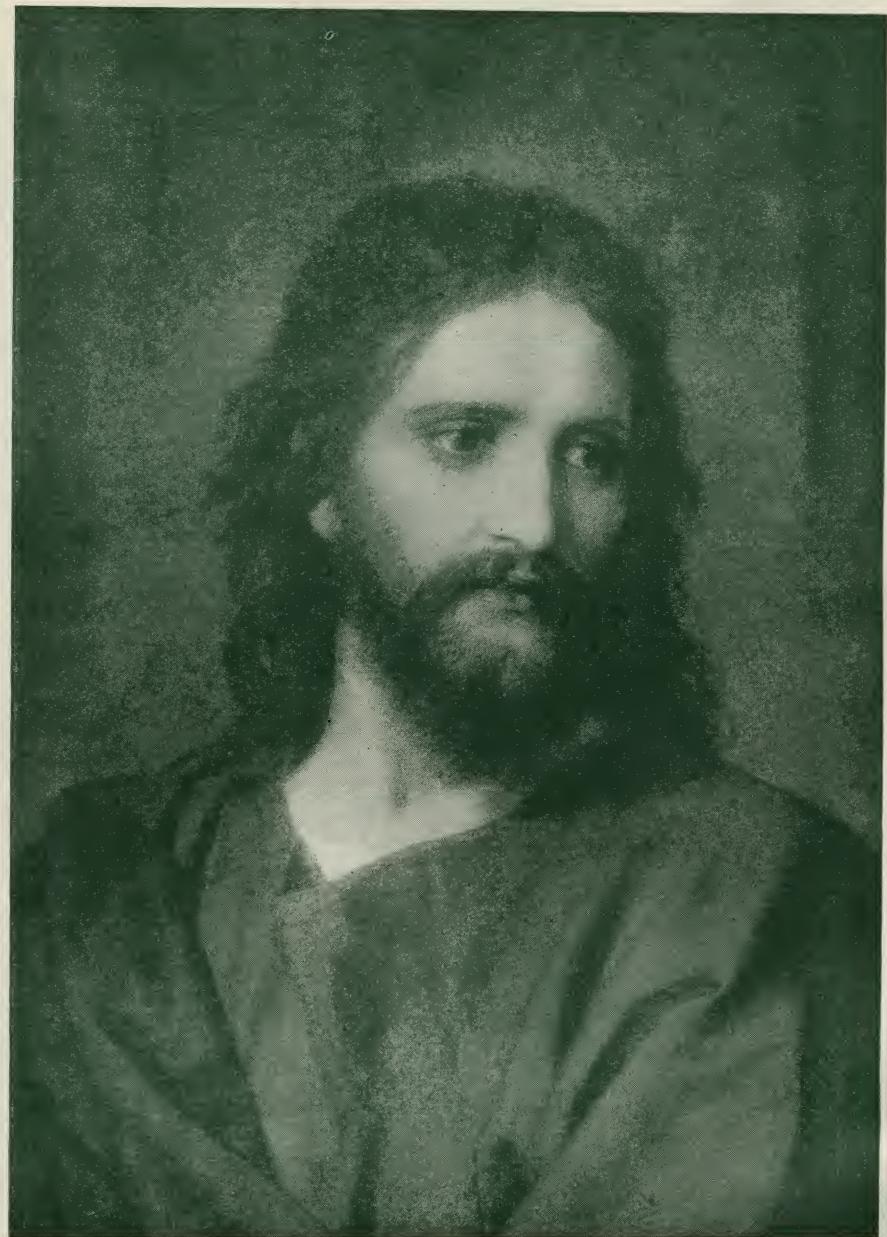
Strange it may seem, but so it is, that the prime ministers of the nations might sit at the feet of this humble sister, and learn from her how to solve the problems of the day. She has touched the eternal law of devotion and sacrifice, and tapped the everlasting source of peace and prosperity. Devotion, sacrifice, love of man and God, are the ascending steps to earthly and heavenly joy.

Lift your eyes to the man upon the cross! He gave of himself, from the beginning, for us, his brethren and sisters, and his love became eternally enduring. His love for us made it possible for him to walk earth's troubled years to Golgotha. His death gave us life. So must everyone give of himself, else be denied the rich fruits of love. Sacrifice! Sacrifice for a righteous cause is the word of divine power.

There is no other way. Let it be written upon the walls of the earth's great council chambers.

There are many members of the Church in Europe who have learned and who practice the lesson of sacrifice. That is why the little branches here, far removed from the center of the Church, enjoy spiritual feasts. The European Saints, one with the Church, learning the same Gospel and engaging in the same activities, send hearty, grateful and loving greetings to their brethren and sisters in the stakes and missions of Zion throughout the world.

John A. Widtsoe.



*The Christ—By Hoffmann*

# Our Lord the Christ

By JAMES E. TALMAGE

*Of the Council of the Twelve Apostles*

**T**HE Man Supreme! In whom dwelt manhood in completeness and the fulness of the Godhead bodily. Under the Father's empowerment the Creator of the heavens and the earth, *Yahweh*, the Eternally Existing One, who is from everlasting to everlasting, the I AM of eternity past, of time, and of eternity to come.

Whom the Father called His Chosen, His Beloved Son, His First-born of spirits, His Only Begotten in the flesh.

The Word who was in the beginning, who was with God, who was God, who was made flesh and dwelt among men.

Foremost of all who have trodden the earth with mortal feet.

The Babe of Bethlehem, the Boy of Nazareth, the Man of Sorrows acquainted with grief.

My Elder Brother and yours.

The Teacher Preeminent.

He who was condemned as a malefactor, died as a mortal, rose as a God Triumphant.

Redeemer of the race from death, Savior from the effects of sin, source of life eternal.

The first to come forth from the tomb a Resurrected Soul.

The Conqueror of death and hell.

He who shall come in like manner as He went and shall reign personally upon the earth with His Saints.

He who shall deliver to the Father the cleansed and purified earth, with its hosts of the redeemed, saying, "I have overcome and have trodden the wine-press alone"—then shall He be crowned with the crown of His glory to sit on the throne of His power to reign forever and ever."

He has been repeatedly proclaimed by the Father's voice as the Son Divine, and from boyhood to sacrificial death solemnly avowed His own exalted status as that Son of Man. Prophets and apostles in both olden and modern days, and the "common people" who heard Him gladly, have reverently affirmed His divinity. Angels have sung and demons shrieked His name as that of power and Godship.

We acclaim Jesus Christ as the veritable Son of the Eternal Father in both spirit and body. He lived as a Man among men yet was wholly unique in that He combined within Himself the attributes of mortality as the heritage from a mortal mother and the powers of Godhood received as a birthright from His immortal Father.

Thus He became capable of death and died, yet had power over death, and so held death in abeyance until He willed to die. This He affirmed while yet He was mortal: "Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down myself. I have power to lay it down, and I have power to take it again."

He was unique in having been accepted and foreordained to be the Redeemer and Savior of mankind, and yet again in the fact of His absolute sinlessness.

He was the God of Abraham, Isaac, and Jacob, the *Jehovah* of the Old Testament and the *Christ* of the New.

No man can return to the Father except through the Son, for the name of Jesus Christ is "the only name which shall be given under heaven, whereby salvation shall come unto the children of men."

He has manifested Himself in person to His prophets in the present dispensation, and has spoken with them as one man speaks with another.

He is known to be in the likeness of the Eternal Father—the express image of the Father's person—for both have been seen and heard in this the dispensation of consummation and fulness.

Through the instrumentality of men commissioned to officiate for Him, He has reestablished His Church upon the earth, for the last time, and has bestowed upon it His name—The Church of Jesus Christ of Latter-day Saints.

He has officiated His Church as of old, with apostles, patriarchs, high priests, seventies, elders, bishops, priests, teachers, and deacons.

Again as aforetime He has called and is calling mankind to faith and repentance, then to baptism by water, and to the baptism of the Spirit through the bestowal of the Holy Ghost by the authorized imposition of hands.

He manifests His powers through the graces of the Spirit, as seen in gifts of revelation, prophecy, tongues and their interpretation, by inspired dreams and visions, by healings, and by a diversity of gifts called by man miracles.

Through Him *Redemption* is assured and *Salvation* made possible to every soul. Salvation includes and exceeds redemption. It is the plan conceived in the mind of God the Eternal Father and given to man through Jesus Christ, whereby the degenerating and disastrous results of individual transgression may be atoned for; it is the means by which the loathsome malady of sin may be cured. Redemption, or rescue from death, is of universal assurance, salvation is of individual attainment, made possible in fulness through compliance with the laws and ordinances of the Gospel based on the *Atonement* accomplished by Him alone.

A Redeemer and Savior is essential to the accomplishment of the Father's work and glory—"to bring to pass the immortality and eternal life of man."

Sometime, somewhere, the knowledge of the Lord shall come to every soul with saving or convicting effect; then every knee shall bow, and every tongue confess that He is the Christ, the Son of the Living God.



*"Holy Family"—By Ludwig Krauss*

# The Next Hundred Years

By

LOWRY  
NELSON

*The title of this article should catch the imagination of thoughtful youth as well as that of experienced age. Dr. Nelson suggests new objectives for the Youth of the Church now that some of the earlier ones have been realized.*



Nauvoo, the Beautiful, from an old print.

I

ONE hundred years ago a small group of people who had consolidated themselves into what has become known as the Mormon Church, faced a new

world with faith and fearlessness, and conquered it.

Their eyes were not upon the past; they were set definitely toward the future. They looked out to a vast unappropriated wilderness, where land could be had by all

who had the strength of body and the courage of heart to go to it and subdue it. They said farewell permanently to their old communities, their old neighborhoods, and their old homes. They sheared the ropes that tied them to old associations and to old institutions. They were the intrepid and courageous founders of the Church.

Today their children's children, following faithfully after the tradition which they began, celebrate a century of successful Mormon achievement. The celebration is marked by an attitude of "taking stock" of present capital; of paying due respect to those of the past who contributed so much to that stock, and to an appraisal of future needs and future prospects.



Early Mormon Settlement

MOST of all, it is the future which concerns us. The past is gone. We cannot call it back or alter it one iota. For better or worse, "the moving hand has writ, and having writ, moves on." But we do



each generation must find its own method of expression; and must, in a sense, lift itself by its own bootstraps.

Our economic future—so far as a marked expansion may be concerned—is locked in the wits of the young men and women of this generation. Not one of them would admit that we have reached the limit of our economic development; although the avenues for economic release are not quite obvious. But once the problem is widely recognized, the collective and individual ingenuity of youth will undoubtedly find a solution.

### III

**MORMON** economic life and institutions have great influence on our social life generally. As we have already noted, they affect the population, by altering the rate of increase, stimulating migration, and by changing the composition as regards age and sex distribution. Our rate of increase is slowing down; our people are migrating at the rate of several thousand each year. (Our net loss from migration in the decade 1920 to 1930 was nearly 30,000 people.) Some are saying that our valleys are filled, and there is room for no more people here. Certain it is, that most of our rural communities in the Mountain States are barely "holding their own" in regard to size. Twelve counties in Utah, for instance, actually lost population between 1920 and 1930. This fact is especially depressing. It is a pleasant experience for any community to be increasing in population; it is decidedly unpleasant to be losing. There is less of hope and morale in a decreasing population than in a growing one. This change in psychological outlook is due in part to the decline in the middle age groups in the population. The young people migrate in large numbers from such places. We shall have to recognize the inevitable and adjust ourselves accordingly. If our communities cannot be bigger, they can at least be better.

Whether they become bigger or not, and I assume growth is desirable, will depend upon our discovery of new economic foundations. This discovery, I repeat, will very probably come from the brains of our youth. It was a band of youths who founded the

Church; it will doubtless be youth who will meet the present challenge for pioneers in these undiscovered ways that stretch out before us.

IT is easy to point out the problem; but it is no simple task to propose remedies. I have just a few suggestions which might serve as a basis for proceeding in the direction of a solution. I have already alluded to the conviction that any solution to our economic problem of finding a new release will come from the brain of youth. This mental process will be greatly accelerated by group discussions provided they are characterized by a great deal of freedom. We have not yet achieved a technique of group discussion which is adequate to bring out the sort of thinking needed now. Much experience will be necessary before this idea can be realized; but in general, I should say, that our collective thinking too often stops on the emotional level and fails to reach the intellectual level, which is the level of common sense.

In addition to the need of a technique of group discussion, we are in need of developing a new technique of cooperation. Much of the economic achievement of the Mormon people is due to the fact that they worked together and

were thus able to develop a relatively high degree of social efficiency.

This is well illustrated by the history of practically every community. In the first year of settlement it was necessary for a handful of people to accomplish almost impossible feats. In one season, usually, the settlers would have to build shelter for themselves, build a road to the canyon to get out timber, clear and plow land for farming and plant it, build an irrigation canal as well as a dam in the river, and many lesser enterprises, and all the while, having to guard themselves against the danger of attack by hostile Indians. Such an achievement written into the early histories of so many of our communities, was possible only through an effective technique of cooperation.

But that was a type of cooperation possible only under special conditions. First of all, the people to succeed in such a pattern of action must be one in spirit; and secondly, they must be faced with necessity from without. It is much the same type of cooperation as exists in the army. There is almost complete submergence of the individual in the group and complete polarization about a leader.

IT seems to me that conditions of the present day demand a type of cooperation somewhat different from that of the earlier period. There is not the same degree of unanimity among us now as there was then, and not the same degree of necessity forcing us into the pattern. The technique of cooperation for the future will need to recognize these facts. It will probably be less of the military and more of the democratic pattern.

The realization of this new technique will probably have to await the growth among us of a spirit of tolerance. Only as we are willing to allow a man to differ from us in some respects, and yet admit him to our circle or neighborhood and be ready to work with him to the achievement of a common end, can we develop a satisfactory degree of mutual aid or cooperative effort. With steady growth in intellectual enlightenment which has characterized the last century, with its inevitable breaking down of provincialisms, this new spirit of

(Continued on page 117)



**D**R. LOWRY NELSON was born in Emery County, Utah, graduated from the Carbon County high school at Price, took his B. S. degree from the Utah State Agricultural College in 1916, and later his M. S. and Ph. D. degrees from the University of Wisconsin. He has held many important positions in Utah including those of county agent and editor of the Utah Farmer. He has made several sociological studies of Utah villages which have brought him national recognition. At present he is director of the Extension Division, Brigham Young University.

# Greatness in Men

*In this last biography of a series of fifteen which has pictured all three members of the First Presidency and all twelve members of the quorum of the Twelve, President Hinckley has drawn another portrait of a great man who has climbed to unusually high altitudes in the fields of education and religion. The story of Dr. Merrill's life is a fitting climax to fifteen unusual stories.*



## JOSEPH F. MERRILL

By BRYANT S. HINCKLEY

**T**HREE is no greater inspiration to the youth of this Church than the achievements of its leaders. "Who's Who in America," a biographical dictionary of notable living men and women of the United States has this to say with reference to Dr. Joseph F. Merrill:

"*Educator; born in Richmond, Utah, August 24, 1868; son of Mariner Wood and Maria L. (Kingsbury) Merrill; graduated from Normal School of University of Utah, 1889; B. S., University of Michigan, 1893; Cornell, summers of 1893 and 1902; University of Chicago, summers of 1894, 1896, 1897; Ph. D., Johns Hopkins University, 1899; D. Sc., University of Utah, 1920. Married Annie Laura Hyde, of Salt Lake City, June 9, 1898. She died February 1917. Married Emily L. Traub of Ft. Wayne, Indiana, June 29, 1918. Assistant professor of chemistry 1893-97, professor of physics and physical chemistry 1897-99, director Utah State School of Mines and Engineering 1897-1928, professor of physics and electrical engineering, 1899-1928, director of radio training 1918, University of Utah; Commissioner of Education, Latter-day Saint Church, 1928. Member and secretary Utah State Conservation Commission 1909-12. Advisory member Democratic State Central Committee, campaigns 1910, 12, 14, 16. Member Mormon Church; 1st counselor in presidency of Granite Stake, 1911-19. Fellow of American Institute Electrical Engineers A. A. A. S., American Physical Society, Utah Academy of Science. Member Society for Promotion of Engineering. Education, N. E. A.; Utah Society of Engineers (pres. 1907-10), Utah Teachers' Association (pres. 1911). Member of the Governing Board of Engineers, Council of Utah, 1921-27 (pres. 1923-24). Author: *Maulau of Physics*, 1907, 3rd edit. 1927. Home: 1324 East 1st South St., Salt Lake City, Utah.*"

THE foregoing is a compact statement

epitomizing the work of a busy life and giving in outline the achievements of the latest apostle to be ordained in the Church, Dr. Joseph F. Merrill. While it clearly indicates definite capabilities and characteristics it gives no clear impression of the man himself who is finer and better than anything he has done.

Reading this digest one is enabled to make some deductions with reference to him.

1st—He is scientific-minded, which means that he has that quality of intellect upon which superior ac-



complishments depend, else he could not have achieved so splendidly, winning the titles which adorn his name and doing the work which stands to his credit. The men are few indeed who have achieved so much in the scientific field. This is the result of superior ability backed with hard work.

Commenting upon Dr. Merrill's ability, his life-long friend and intimate associate, Dr. Richard R. Lyman, said:

"Joseph F. Merrill has a keen intellect. His degree, Doctor of

Philosophy from Johns Hopkins University, with election to the honorary literary society of Phi Beta Kappa on top of it, makes a scholastic honor obtained by few anywhere in the land, to say nothing of those from our small state. It is only possible for those who have unusual mental capacity to achieve such eminence in modern scholarship."

2nd—He is thoroughly trained, as shown in the fact that he has the highest credentials from some of the foremost institutions in the United States. He is recognized as an authority in the field in which he has given his major service. This is further shown in the contributions which he has made to engineering through research and investigation.

WHILE a student in the University of Michigan, Dr. Merrill assisted Professor Novey and others in the medical department who were carrying on some very important experimental work and needed the assistance of a competent chemist. He was recommended for this work by the department of chemistry. This contact with great investigators was an inspira-

tion to him in his later work and his selection for this work is proof of his superior ability.

3rd—He is professionally interested in his work, which fact is evidenced by his active participation in the learned societies and organizations with which he is identified and which have for their aim the advancement of engineering and all that is related to it.

HE has membership in the national as well as local scientific organizations in his field of work; he is a member of the American Institute of Electrical Engineers, the American Association for the Advancement of Science, the American Physics Society, the Utah Academy of Sciences, the Society for the Promotion of Engineering Education, and the National Educational Association.

At home he has been active in all local organizations of like character. He is a charter member of the Utah Society of Engineers and has repeatedly been president of the society. He has been president of the Utah Ed-



Mrs. Emily Traub Merrill



The Family Twenty-two Years Ago



Maria L. Kingsbury Merrill

ucational Association, of the Utah Section of the American Institute of Electrical Engineers, also of the Engineering Council of Engineers.

4th—He is practical in his thinking, preferring always to deal with realities rather than with theories. He keeps his feet firmly on the ground—he never loses his orientation; he is sane and safe.

5th—He is alert and progressive in his ideas, always thinking ahead of his profession.

6th—He is thoroughly grounded in his faith.

**PERHAPS** the major accomplishment of his life was the work which he did in the University of Utah in the establishment of the School of Mines and in the organization and development of the department of physics and electrical engineering over which he presided.

Economy, honesty, and industry are ingrained in his very nature. He is intrinsically and genuinely honest and any waste or extravagance is distasteful to him. He learned these great underlying and fundamental virtues as a boy in his own home and they have found expression throughout his life. The fact that he is ruggedly and basically honest is shown in the way in which he has handled public funds. This was clearly manifested in his work in the University of Utah.

He managed the affairs of his department most efficiently and economically, planning the courses so that civil, electrical, mechanical, mining and other engineering students had the same curriculum for

the first two years of their courses. This plan of keeping the students together in the same classes avoided small classes and thus greatly reduced expenses and thereby made it possible better to equip the laboratories. The plan proposed by Dr. Merrill at the University of Utah later became the plan generally approved by engineering schools and the one recommended in 1925 by the Society for the Promotion of Engineering Education, the authoritative organization in this country in the teaching of engineering.

This plan was best for the institution and best for the students—best for the institution because it cost less and best for the students because it provided better facilities without additional cost.

Dr. Merrill introduced another innovation of great merit: In



Apostle Marriner Wood Merrill

same time enabled students who were compelled to do part time work for their maintenance to better adjust their program of study.

AS director of the School of Mines and Engineering and head of the Department of Physics and Electrical Engineering at the University of Utah, as well as Commissioner of Education, this same principle of wisdom and economy was carried out.

These are all general statements and they do not deal with the interesting human side of his life. Joseph F. Merrill has a fine background. His forbears on both sides were strong and superior people. His father, Marriner W. Merrill of the Quorum of Twelve, was a man of enterprise and business sagacity, with an unusual spiritual insight, possessing at the same time that rare and priceless capacity of training boys in the fundamentals of success, industry, integrity, self-reliance, and a desire for learning. To his children this man was far above all other men.

Dr. Merrill grew to manhood on a farm near Richmond, Cache County, Utah, the eldest of his mother's boys, which fact forced him, early in life, to carry responsibility and to make the acquaintance of hard work.

The farm has been the cradle of many of the ablest and best men in America. Contact with the soil gives a boy a soberness in his thinking and a sense of values hard to acquire in any other way.

When eleven he worked with a



Dr. Joseph F. Merrill at the Age of 25

January, 1919, the large freshman class in engineering was divided into two sections, one with class work in the morning and laboratory work in the afternoon; the other with laboratory work in the morning and class work in the afternoon. This made the laboratory available and busy all day and likewise kept the class rooms occupied. Under this plan, laboratory equipment which otherwise might be used by only twenty students going once a week provided facilities for two hundred and twenty students, there being eleven one-half day periods during the school week. It is apparent that this plan effected a tremendous economy without interfering with the efficiency of the work and at the

railroad construction camp as water boy, and then he drove a team and scraper when he was so small that his brother had to help him dump the scraper, and at thirteen he did a man's work on the railroad. He was large for his age.

He attended a school in the little town of Richmond which was two miles from the farm on which his family lived. Whenever the weather would permit he walked to and from school. This necessitated his rising early in the morning in order to do his chores in time for school and then working after school until dark, so he had no time to play.

**H**E was exceedingly diffident and now refers with much feeling and interest to his first experience as a ward teacher. Ward teaching among the scattered families of his neighborhood had to be done during the day. When he was a young priest he was assigned to labor in this capacity with Elder Joseph Kerr, an experienced and capable teacher. With regularity these brethren made their visits every month. During these visits the young priest had to take his turn presiding, conducting the meeting in every other family. It was a great and difficult task for a boy but he did his best. When it was over and he returned home his heart was light and his soul full of peace and satisfaction. He declares now that that was the best training and among the best experiences he has ever had in the Church.

Thus in his youth he became thoroughly established in his faith—it has been a settled and dominant influence in his life. No matter where Joseph F. Merrill has gone, or in what company he has mingled, he has been able to make an intelligent and convincing defense of the religion of the Latter-day Saints.

**A**S a boy he had a deep desire for an education and his wise father sought to satisfy this longing by giving to his son every encouragement in his educational ambitions, supplying him with the necessary funds, but otherwise leaving the responsibility with him. All of the money was returned with interest. Dr. Merrill's record in school, which was outstanding, inspired his brothers with an ambition to emulate his example and here is the record of the family:

Fourteen sons—eleven of whom were graduated from college. Eight

of them did graduate work in leading American universities outside of Utah, three of them receiving the degree Ph. D. and four Masters' degrees. The two others received M. D. degrees. Four sons became heads of departments in state universities, one other a department head in a private university,

and another a public school superintendent. Of the others, one became a bank manager, and two heads of departments in large industrial organizations functioning in several states, one of them national in scope. Of the remaining three sons one is a farmer and two are equally successful business salesmen and are leaders in their communities.

## The Frontispiece

By Lee Greene Richards

**B**UILDING CASTLES, by Lee Greene Richards, an exhilarating figure painting, is shown as the December frontispiece. This picture was conceived for the recent covered wagon celebration and has been two years on the easel. Mr. Richards is known as a painter of power, and this picture is frank, direct, sincere, and an example of his clean, harmonious color. Mr. Richards paints with both oil and water color, but has a flair for the oil medium.

The composition shows a masterful handling of lights and darks with unusual contrast in shade and color in which he surpasses himself only by his exquisite sympathy for this pioneer theme. The "castle builder" rests on a bank, under a low, dark pine, dreaming of a new empire as the covered wagons slowly descend the narrow canyon—so near their goal, freighted with the most cherished possessions of a company of cultured men and women. The figure is that of a high-bred young woman daintily frocked in light blue. She holds in her strong, beautiful hands, as she dreams, a bouquet of freshly plucked wild Indian-paint-brush.

The sitter for this young pioneer is Marie Louise, daughter of Mr. and Mrs. Richards. Her antecedents on both her father's and mother's side are pioneers whose forbears fought in the American Revolution, and whose progenitors, in turn, left the shores of the Old World to seek a home in the Western Hemisphere. This young maiden is a direct descendant of Priscilla and John Alden.

Lee Greene Richards as a youth took a mission to Great Britain to preach the Gospel of Christ. Even then he was an artist of no mean proportions. In England he spent all spare time at study in the public galleries, seeking out the great portrait and figure painter, Sir Joshua Reynolds, and his contemporary artists of great note. A portrait of Bathsheba W. Smith, presented to the state collection, hangs in the Capitol Dome Gallery and is reminiscent of Reynolds in color and technique.

Mr. Richards, after his return from England, went to work, earned the money to study abroad, and went to Paris and exhibited often in both French Salons in that city. He won honors and twice returned to Paris to act on the Autumn Salon Jury. He has spent more money on his art education than perhaps any other Utahn. His portraits, landscapes, still life, and drawings are to be seen in many private and public collections in the state and elsewhere. He is rated among the best painters of today.

—Alice Merrill Horne.

FROM his childhood Joseph F. Merrill has been active in Church service. While attending the University of Michigan he presided over the branch there and on his return he was associated with Dr. Richard R. Lyman in the Superintendence of the Young Men's Mutual Improvement Association of Salt Lake Stake. For eight years he was counselor to President Frank Y. Taylor of Granite Stake. He was ordained to the apostleship October 8, 1931.

In June, 1898, he married Annie Laura Hyde, daughter of Alonzo and Annie Maria Taylor Hyde, a woman of nobility of character and rare sweetness of disposition. She died in 1917, leaving the following children: Joseph H., Annie H., Edith H., Rowland H., Taylor H., Eugene H., and Laura H. These children have displayed the sterling qualities of their parents. They have all been graduated from college except the youngest daughter, Laura H., who is in the University of Utah at the present time. The eldest son, Joseph H., died from an attack of influenza in November, 1918, while in the service of the U. S. Government. The other three boys have filled honorable missions. These children are all brilliant and ambitious and have maintained the fine traditions of the Merrill family.

In June, 1918, he married his present wife, Emily L. Traub, who has been an inspiration to her husband and a mother to his children—always cooperating with him in his endeavors. She is an educated woman of sound judgment and warm sympathies, wise and prudent in the management of his home, amiable, ambitious and capable. In addition to managing the home she attended the University of Utah and, in 1922, graduated with her foster daughters, Annie and Edith, and the three of them were made members of Phi Kappa Phi, honorary scholarship fraternity.

(Continued on page 121)



*He was winning but his slow victory seemed hollow because Martha was not winning with him.*

Here is a saga of the soil written by one who has tasted the dust newly risen from behind the plow—by one who understands a little the woman's heroic part in changing our desert valleys into fruitful fields.

**T**RUDGING down the dusty road to the plowing, dust rising in slow clouds behind, Harold Homer scanned the country he called home. Sagebrush swathed the sweltering land in grey, except where last year's yellow stubble, and the dark brown of summer-fallow, interrupted, as the sombre land stretched lazily east, west, north, and south, over against the gaunt, shrub-pocked mountains. Just a tiring expanse of grey brown and yellow sweltering in the sun.

Never a tree, rarely a house or fence. Unchanging, untiring dust and sand crying for water, sometimes bearing a grudging harvest of grain, sometimes choking the seed into stunted shriveled stocks, sometimes giving up the crops to early frost.

His house and out-sheds seemed like a harsh sound in the awful stillness of the enfolding grey. And like so many others scattered away in the distance his house and buildings threatened to become one with the expanse of burning sand and sagebrush.

"Not much to offer a college graduate like Martha," he thought as he hitched the horses to the plow. "But," he stiffened, "she knew I was a farmer when she married me."

Harold Homer's college romance had flowered into marriage with Martha the year before, when they

had graduated from college. The soothing mellow music of the plow turning intimate earth into fresh brown furrows, lulled the slow resentment of him into peace and secure contentment. "Martha will learn to love the subtle attraction of this land as I do," he said, watching the crunching, crumbling flow of earth as it fell behind in two straight lines.

**W**HAT flowed from that fresh plowed land deep into him causing a satisfied ecstasy, he did not know. He only knew he was happy in the inhospitable grey of the unconquerable land. He was young and the urge of combat in the challenge of the land which boasted the ruin of dozens of deserted farms, called to him and held him to his purpose. That morning he had tried to explain all this to Martha; had tried to explain the joy of watching the plowed earth fold in last year's stubble, and the deep undercurrents singing up from the apparent wastes of barren land.

She had, with deep, uncontrolled emotion which seemed to drown her very love for him, said, sweeping her arm in a wide encompassing circle, "Look! look! Deserted homes, broken lives, dust, desert, sagebrush, and the mocking sky! Oh—! and you call it beau-

# Our Farmer

By GRANT H. REDFORD

tiful, and a challenge to your manhood!" Her sobs shook with scorn and disgust.

Hurt worse than by a dull knife-jab, his heart bursting with an inarticulate love, he could only murmur an ineffectual, "But Martha!"

One morning, a day or so later, she had put her arms around him as he was going out to work, and very tenderly said, "Hal, don't brood over what I said the other day, I didn't mean it, really—I get so lonesome with you gone in the fields all day, and the silence grows so awful—I try, Hal—I try! If only I had someone to talk to, something to read—."

Her tenderness cut little places in his heart. He would like to fix things up better for her, but money was tight, and he needed so much for spring seed.

"We do need some books, Marty, I get a longing for a good book once in awhile, myself. And with you here all alone each day, it must get pretty tiresome." Kissing her, he started to leave, "I hate to leave you here today, M arty. Come and ride with me on the plow for awhile. Never mind the dishes, or dinner—you can come in early and get a bite."

LITTLE times of comradeship on the plow, and during seed-time on the

drill, and while he milked at night, helped them to forget the many things they did not have, and be happy with each other. It almost assured Hal that his wife was beginning to feel the urge of the land.

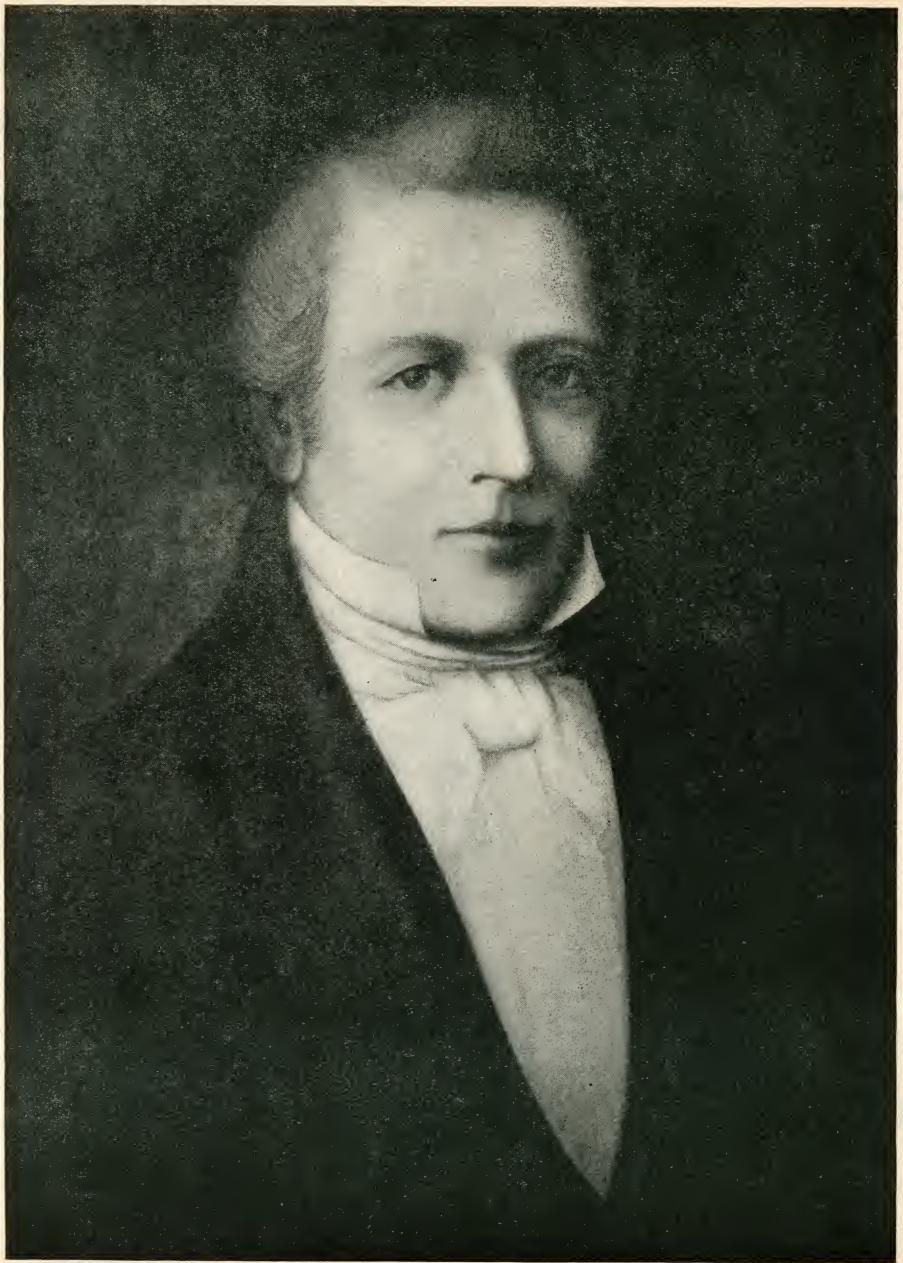
HER talk about books crystallized his desire for the *Harvard Classics* which he long had wanted. Thinking about it as he went to his work, he decided to hold a little of the cream check each month. Maybe by Christmas he could have the books and give them to his wife as a Christmas present! He would surprise her! Holding that little secret in his mind, he sang at his work, and planned a little saving here and there.

The dry farm he and Martha had purchased that spring was one which had been idle for several years. The family preceding them had left because they could not pay the mortgage nor the taxes, so after years of slow defeat they acknowledged drouth, heat, and the inhospitality of the land as victors. As they left with their belongings, the woman cursed the land with bitter hate. It had taken her youth, and two of her children, just as it had taken the youth and children of many others, and sent them away poor, if not demented.

(Continued on page 118)

"Hal, don't  
brood over what  
I said the other  
day, I didn't mean  
it, really."





*Joseph Smith, from a recent painting by Peter M. Kamps*

# Joseph Smith

An Appreciation--By B. H. ROBERTS

*"For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation, gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is."* (I Cor. 3:11-13.)

IT was a happy circumstance that Joseph Smith tried to lay no other foundation than that laid in Christ Jesus, our Lord. Had he done so his work would have been under condemnation from the beginning, but his announced New Dispensation included the Christ, to the very height of his Deity, doctrine and glory. No other foundation could any man lay, and Joseph Smith made the Christ supreme in his scheme of things. It is the Christ and his fidelity and his truth that gave Joseph Smith's announcement the authority and power of God; and hence his work endures. No mere wood, hay, or stubble in it; but gold, silver, precious stones,—the things of highest value!

Every man's work who builds on the foundation of Christ, even, is to be tested as by fire. Time has the same effect; and Joseph Smith's work has stood the test of time as of fire. About the time of the initial movements that founded the New Dispensation of the gospel a lot of "isms"—"cults," sprang into existence, religions, and philosophies. These—Quakerism, Spiritualism, Owenism—a communistic cult designed by its author Robert Owen to take the place of Christianity; Campbellism, Millerism, with its fixed date for the coming of the Christ; but all these have either passed out or have become very much limited or reduced as factors in religious and philosophical systems.

"Mormonism," so-called, alone has survived in anything like its original force or intent. Its survival is its own witness of its fullness of truth. We might say for Joseph Smith what the Christ once said for His own vindication: If he did not the works of God, believe him not, but if he did, though ye believe not him, believe the works; that ye may know and believe that God was with him. For the works he (Joseph Smith) wrought and their endurance for over 100 years under the searchlight of modern investigation, criticism, mockery, and persecution, are his effectual witness of their truth; the Gospel and the Church he gave, under God, to the world, are his vindication.

\* \* \*

There are three broad sources from which may be drawn an account of the Prophet and Seer of the New Dispensation, his character and his works:

First, the testimony of those who knew him, and received him at his own full-face value of himself—his zealous disciples;

Second, Those to whom he was an enigma—a mystery, that they confess themselves unable to solve;

Third, His out and out opponents—his enemies; those who esteemed him more than a heretic, more

than a false prophet, whom the world would be well served by being rid of, no matter how, and whose works they would utterly destroy—whom they would gladly see cast into hell!

Frankly I confess myself to be of the first class: one who believes in him, accepts him as a Prophet of the Most High God, inspired as no other man has been inspired to establish God's truth in the world; one who believes in him without reservation. To me he was a mighty spirit which made him one of God's "great," and "noble," and "good" intelligences in his own right, by the very nature of him; he was perhaps, second only to the Christ, the Son of God, in that spirit estate preceding earth-life. To this spirit, great, and mighty, and strong, God gave in addition, authority and inspiration which made him of a quick and mighty understanding.

In this atmosphere concerning him, I grew from my childhood; I reveled in the things I heard of him long before I could read them for myself; they were read to me from the books that were published about him—friendly and otherwise—that told the story of his heroism, his fearless courage, his unbounded love for his friends, his reverence for God and sacred things, his integrity up to his martyrdom. For all this, I loved him, as I now love him.

I was influenced by the boldness of his claims, for the tremendous intellectual daring, that so lifted him above common men. Perhaps in boyhood I loved him for the very sway and swagger of him, and for his unschooled eloquence. At any rate my own nature formed a union with his that nothing could break. It may be that now, as in Solomon's time, there is no "spot" in the object of our love; no "imperfection!" At least none that I could see or feel.

Later, when judgment began to assert more sway, and knowledge enlarged, and when I learned to regard and to love truth more than men—I saw limitations in the Prophet of the New Dispensation, and became conscious of human frailties and short-comings in action, and saw that he was a man, as he himself explained, of like passions and prejudices with other men. His gracious acknowledgment of the limitations disclosed yet another virtue to admire, the virtue of humility, which endeared him still more to me, and placed him still more beyond detraction from that pride of place I had given to him in my heart.

There let him stand enshrined for me. God who is said to charge even His angels with "folly," may judge Joseph Smith, for His servant he was, and He knows. To me and for me, he is the Prophet of the Most High, enskied and sainted! So let him forever stand.

As for the other two sources of knowledge about him, those to whom he was an enigma and his enemies—let them guess and rave "no matter, he is beyond their power"—the pelting his memory with unsavory epithets, cannot change his place in God's economy of things, or dispose of him in any fashion. He belongs to the ages, his home is with the Gods, his work abides on earth.

# Donner and Blitzen

By BELLE J. BENCHLEY

*Reindeer, beloved by all who have ever known the breathless, snowy silence of Christmas morning suddenly shattered by bells, are revealed in this brief article from San Diego, California.*



EVERYBODY was excited and pleased when we received a radiogram from Captain Fred Lewis saying that he was bringing three reindeer fauns to give to the San Diego Zoo, from Fairbanks, Alaska. Immediately the visit of St. Nicholas came to our minds and we argued as to whether Comet or Cupid or Donner and Blitzen would be the more appropriate names. We thought of the prancing and pawing of each tiny hoof and how they twinkled over the snow and recalled the pictures on the front of our Christmas books with great joy.

When Donner and Blitzen and Comet actually arrived, stiff and tired from their long sea voyage, they looked quite different from our pictured reindeer. One look into their soft, brown eyes, and one touch of their soft fur and you knew that you were not disappointed and that you were going to love them very much. For they were gentle and patient and they were so glad to be here on land once more.

AFTER they had rested in their shelter for a day or two, they began to want to come out into the sunshine and, even though they had not entirely lost their sea legs and might run into the fence, we all had a good look at them for the first time. Now the very first thing anyone notices about a reindeer is his big, flat, broad feet, very different from the tiny hoofs of other deer, but then, of course, you realize how wise mother nature has been to give to this one alone, of all the deer family, broad, flat feet. For how could tiny, twinkling feet hold up on the crust of snow the weight of this large animal. He would have to wear snow shoes most of the year, if he had not been especially provided with some of his own. They are well built for slippery, frozen ground too and he is so sure footed that either on the snow crust or on the ice, he can run so swiftly that neither man nor dog could possibly overtake him. It is only when he has to swim that he may be caught by a swift canoe or when a large herd of reindeer is traveling south

in the fall, following the moss and food to warmer climates where everything is not solid ice that he is easily killed by man and beast. So it was probably the speed of St. Nick's reindeer team that prevented anyone actually seeing how broad their feet were.

THE big foot is not the only strange thing about the reindeer and it was several days before I realized what it was that made the reindeer look so different from others of his near family. Again mother nature, who had placed the reindeer in a country that was so very cold and such a difficult place to live, had done her best to make the living as easy as she could for him. Knowing that many months in the year he was forced to hunt under the snow for the moss and lichens that were the only food he could find, she had supplied a nice warm covering for his nose and, of all the deer in the world, it is only the reindeer that does not have a slick, cold nose. This warm covering of soft, thick, short fur

(Continued on page 126)

# The Oldest Christmas Tree on Earth

By CRISTEL HASTINGS

**I**N this era of *living* Christmas Trees, it is exceptionally appropriate that an evergreen that must have been twenty centuries old when the world's first Christmas carol echoed out over Bethlehem should be chosen as the Yuletide tree of an entire Nation!

In General Grant National Park, California, about 65 miles in an easterly direction from Fresno, and at an altitude of about six thousand feet above sea level, a host of mighty *Sequoia gigantea* are congregated in solemn congress that has lasted through unnumbered centuries.

One of these, the famous General Grant Tree, has stood, serene and aloof, through time that is estimated at four thousand years. This patriarch of all living plants on earth today was selected as the Nation's Christmas Tree in 1925. Appropriate Christmas festivities

were enacted about its swollen base on Christmas Day of that year and each year since.

FROM a mere handful of participants in 1925, the annual observance of Christianity's unique festal occasion has drawn thousands of visitors into this vast cathedral of trees each year since then. The Christmas ceremony takes place at high noon and out of doors. The solemn forest then reverberates with Christmas carols and to the strains of organ music played in the wood. Worshippers

come from far and near to take part in this most impressive of all Christmas ceremonials. Even the music is more beautiful than that which is played between walls and beneath roofs.

So mammoth is the Nation's

(Continued on page 123)



## THE FIRST CHRISTMAS

By CRISTEL HASTINGS

**I**N David's town one night a Babe was born—  
His cradle was a manger filled with hay,  
And gentle Mary crooned a lullaby  
As mothers sing to little ones today.

The oxen and the lambs came  
from the fields—  
With humble heads the shepherds  
knelt and prayed,  
While overhead a single star shone  
forth—  
The Star of Bethlehem its sign  
displayed.

An angel brought glad tidings to  
all men  
"Glory to God on high, all Peace  
on Earth!"  
While in a barn the shepherds saw  
their King,  
The Infant Jesus—He of humble  
birth.



# CHRISTMAS



*"Well, look what the wind has blown in," Ruth Smedley called gaily . . . But she did not know exactly, did she?*

**W**ELL, look what the wind has blown in," Ruth Smedley called gaily from the living room as her husband seemed literally to be blown into the small reception hall, his arms filled with packages, his hat tipped hettishly on one side of his head, his whole appearance one of confusion.

"Hello, Sweetness," he greeted her. "How's the wife? Grab a few parcels—and no peeking on peril of your glass eye."

When she had deposited some of the mysterious bundles on a small table and helped him remove his snow-sprinkled coat he took her in his arms and held her tightly, smiling into her upturned eyes. "Well, how are you. And how was I, I'm asking you, how was I?"

"How were you?" she repeated. "You were immense, marvelous."

"Did I stretch 'em out before their loud speakers, no foolin'?"

"You did and no fooling! You really were wonderful. Your voice was like—well, like the deep clear tones of a pipe organ. I actually wept."

**A**TTA-GIRL! I told you you'd be in tears before I got through with you. But lady, you weren't the only one: even old Bergson had a strange feeling, de-

cided he was sprouting a heart and raised me to six hundred iron men a week—once every seven days and an autographed contract!

"Oh, Bruce, dear, actually?"

"Actually, Kiss Daddy." When she had dutifully obliged him he picked her up bodily and whirled her into the other room, saying, "Let's eat."

"I'll say we'll eat. You can gorge yourself—indigestion at your own risk." When they were seated and dinner was being served by their only servant she said, excitedly, "Gee, what a Christmas present."

"What a Christmas present is right. Now you can have that Japanese Mink you've been raving about."

"That isn't half of it darling," she assured him, flushing, "Now I can have that new home I've been raving about."

"Oh, yeah?" he laughed, "Not this week." Then, in mock seriousness, "I'll have to have a consultation with Saint (Big Shot) Nicholas about this. Say, by the way, have you got the goose for tomorrow? You know Dad and the Mater will be here. We'll have to spread ourselves."

"I've got the goose and N. B. C.'s new featured artist will have to muss his-self all up helping get dinner. Listen Bruce, before I forget it, whose poem was that you read last? That was what put the lump in people's throats."

"Oh, that? That was just a

# BILLS

*CA  
SHORT, SHORT STORY  
By  
CHRISTIE LUND*

little piece  
somebody sent me  
through the studio. I did  
myself proud on that, no less."

IT was a poignant thought and just the way a child might reason. I suppose there are homes where Santa won't come and the man feels that he has failed those who trusted him." She mused.

"Hey, quit getting soggy. It's just a lot of sentimental bosh but with the depression on and Christmas in the air people swallow it whole. But, believe me you, the depression is over as far as yours truly and his spouse are concerned."

She shook her head at him and half smiled, "You're peculiar. You read as though you had known all the sorrow in the world and there's no sympathy in you."

"You don't say? Well, I'll bet the man or woman that wrote that hasn't much more. Can we help it if we're talented. There were several dozen phone calls congratulating me and asking for the name of the author of the piece but of course, I didn't give it out. Do you want to hear me read it, just to see if the 'Mike' does me justice?" He took a crumpled sheet of paper from his pocket and began reading slowly, beautifully:

### "A CHILD'S PRAYER"

"God, Daddy lost his job today  
And we all cried, because  
My Mama said at Christmas time  
There'd be no Santa Claus.

"My Daddy said he felt the worst.  
Because we had such faith in him,  
And felt so sure he would succeed  
And be like big, important men.

"But God, You know that he is just  
The finest man of all.  
And we know just as well as you  
'Twas not his fault at all.



"He's done his very, very best  
And think how bad he'll feel  
If Santa doesn't come, he'll think  
It was his fault—for real.

"So you surprise my Mama, God,  
Tell Santa sure to come this way  
And let my Daddy get a job—  
In Jesus' name I pray."

WHEN he had finished, tears glistened in his young wife's eyes. "I wish we could have done something for someone unfortunate Bruce, this Christmas," she murmured, "We have so much."

"Don't be silly. Be thankful we're able to take care of ourselves. Now, you run upstairs and finish wrapping and I'll go in and get my program lined up for next week. We've raved so much about Christmas giving, after tomorrow we can start talking about the bills."

When he entered his dimly lighted study he was startled to see the figure of a man bending above his small safe. He hesitated then thought to step quietly forward to his desk, but the man turned and in a low voice, not quite steady said, "Don't move and put up your hands."

Bruce raised his hands, smiling, "You're a bit early for this sort of thing aren't you?"

"Yes," retorted the stranger, who was a man about forty with a good face and a wistful smile, "But you see the money I was goin' to get wouldn't be much good if I got it much later." (Cont. p. 122)



# RESULTS "Why not Shoot" CONTEST



*Harvesting in France, by C. Reed Johnson*

TWO hundred twenty-three photographs from eight different countries, and eleven different states were entered in *The Improvement Era* "Why Not Shoot Contest" which closed on October 1. Nearly every photograph possessed some features of special interest. One of the judges upon returning the pictures wrote the following: a. The collection is very attractive; b. Some showed artistic ability and one is inclined to urge them to take up painting; c. Some pictures were excellent.

The other two judges also expressed themselves as well pleased with the quality of the pictures submitted.

If those who submitted pictures will refer to the rules in the August number of the *Improvement Era*, they will discover that the judges had no rules by which to judge. They were merely to select the pictures which in their judgment, were best.

The entire group of photographs was handed to each judge separately and each made his selection independently. All three selected "Harvesting in France" for first prize. They were not so unanimous in the other selections.

*First Prize: "Harvesting in France," photographed by C. Reed Johnson, 40 rue St. Cloud, Villa d'Avray, d'Avray, France. \$5.00.*

*Second Prize: "Columbine Falls," on Mt. Timpanogos, photographed by Leone Bollscheiwer, 1130 Windsor St., Salt Lake City, Utah. \$3.00.*

*Third Prize: "Fish Market," on the Elbing River, East Prussia, Germany, photographed by Milton T. Rees, Berlin N. W. 87, Handel str. 3, Germany.*

*Special Prize: "Cooperation," photographed by H. L. Hammond, 312 Adams Ave., Ogden, Utah. \$2.00.*

(This prize was awarded by Dr. W. H. Hopkins, of Salt Lake City, as a special prize because of the human interest shown in the photograph.)

(Cont. on p. 94)



*Fish Market, Elbing River, Germany, by Milton T. Rees*

The *Improvement Era* wishes publicly to thank Messrs. George Midgley, Walter P. Cottam, and W. H. Hopkins, all amateur photographers par excellence for their aid in making the awards.

The *Era* wishes also to thank those who responded to the challenge and submitted photographs to the contest. The Elders in the field were especially fine.

A number of the other photographs which were submitted will be run in a later issue of the *Improvement Era*. Watch for them.

Another photographic contest will be announced later. Get the cameras in trim, but do not take any pictures for the contest until it is announced.



*Columbine Falls, Mt. Timpanogos, Utah, by Leone Bollscheiwer*

# The Civil War A Surprise

By CHAS. A. CALLIS

*In this article the author, who is president of the Southern States Mission, brings forth some interesting documentary material. He has been in the South for many years and is well acquainted with the southern spirit.*

*Verily, thus saith the Lord concerning the wars that will shortly come to pass, beginning at the rebellion of South Carolina, which will eventually terminate in the death and misery of many souls. (Doctrine and Covenants, Section 87:1.)*

## A War Atmosphere

CHARLESTON, South Carolina, the city by the sea, has figured, so it is said, in every war in American history. Charleston has been baptized by war. It was at Fort Moultrie, on Sullivan's Island, in the main entrance to Charleston harbor, that Sergeant Jasper immortalized his name, June 28, 1776. The years have not dimmed the glory of that brave Irish-American soldier, who, when the flagstaff had been shot away by the fire from the British fleet, jumped to the ground, outside the breastworks, rescued the flag and hoisted it again on the fort where it waved in triumph over the victorious Americans.

## Secession Convention

THE delegates to the Confederate Secession Convention assembled in the Baptist Church, in the town of Columbia, South Carolina, Monday, December 17, 1860, at twelve o'clock. Because of an epidemic of small pox in the city, it was:

'Resolved. That when this Convention adjourns, it stands adjourned to meet in the City of Charleston, on Tuesday, the 18th instant, at four o'clock, p. m. Pursuant to adjournment, the



*The Baptist Church where the first session of the Secession Convention was held, Dec. 17, 1860.*

Convention assembled at Institute Hall, Charleston, at four o'clock, p. m." Wednesday, December 19, the Convention convened at St. Andrew's Hall.

The Ordinance of Secession which withdrew the State of South Carolina from the Union was adopted Thursday, December 20, 1860, and in the evening of the same day the Convention moved in procession to the Institute Hall. In that historic building, at 7 p. m., the fateful Ordinance was signed and ratified. The Governor of the State, both branches of the legislature, and the people were invited to witness this ceremony. The President of the Convention said: "God, who holds in His hands the destinies of all nations,

only knows what may be the result."

## Two Republics

AS yet South Carolina was the only state which had seceded, and it was by no means certain that she would not continue to be alone in that movement."

"Probably the preponderance of opinion at the time (February, 1861) was that a disruption of the Union was inevitable and would be effected without war—when a Southern and a Northern republic would exist side by side for a time, but a brief time; that when party rancor which then raged so fiercely subsided, and it should become obvious that the

mutual interests of the different sections were more potent than the questions which unhappily antagonized and divided them, the two would come together again in a new and more satisfactory union under one government and one flag."

"If evidence were needed to show that the States which first withdrew from the Union did not contemplate a war of coercion as one of the first consequences of secession, none more conclusive

tions of a disposition to "let their erring sisters go in peace." "I proclaim boldly," declared Stephen A. Douglas, "the policy of those for whom I act. We are for peace." "For a time," stated John Bright, British statesman, "many thought there would be no war. \* \* \*

There was a moment when men thought that we were about to see the wonderful example of a great question, which in all other countries would have involved a war, settled perhaps by moderation."

in the capitol building, Frankfort, Kentucky, November 8, 1911. Colonel Henry Watterson, editor of the *Louisville Courier Journal*, in presenting the statue to the state and nation, referring to Lincoln's inaugural address, March 4, 1861, spoke as follows:

"It is only true to say he delivered that inaugural address as though he had been delivering inaugural addresses all his life. To me it meant war. As the crowd upon the portico dispersed back



*Fort Sumter, the Citadel of Charleston Harbor during the Civil War*

could be presented than the defenseless condition of those States when the war commenced. For it is inconceivable that intelligent men charged with the conduct of public affairs would have plunged their States, so unprepared, into so unequal a war."—*The Siege of Charleston*, pages 18, 22, 61.

### Erring Sisters

VERY few of the public men in the Seceding States even expected war," said Alexander H. Stevens, Vice President of the Confederate States. "Let the wayward sisters (the Confederate States) depart in peace," counselled General Winfield Scott, in chief command of the United States Army. "Very few believed," writes Henry Watterson, "that war was imminent." Northern newspapers advocated a peaceful separation. "Let them go in peace," advised the *New York Tribune*. In the North there were many manifesta-

### Peace Conference

A PEACE Conference originating in the General Assembly of Virginia, which deprecated Secession, assembled in Washington, February 4, 1861, "to consider, and, if practicable, agree upon some suitable adjustment of the question which were then rending the Union asunder." The venerable Ex-President, John Tyler, presided over the Conference. Twenty-one States—seven slave-holding and fourteen non-slave-holding—were represented. But the efforts of these good and patriotic men were fruitless because the plan of adjustment proposed by the Peace Conference was rejected by the Congress.

### No War

IN the presence of the President of the United States and a large assemblage, an heroic bronze statue of Abraham Lincoln was unveiled

into the capitol, I found myself wedged in between John Bell of Tennessee, and Reverdy Johnson of Maryland. Each took me by an arm and we sat upon a bench just inside the rotunda. They were very optimistic. No, there would be no war, no fight; all the troubles would be tided over; the Union still was safe. I was but a boy, just one and twenty. They were the two most intellectual and renowned of the surviving Whig leaders of the school of Clay and Webster, one of them just defeated for President in the preceding election. \* \* \* Abraham Lincoln and Jefferson Davis were perhaps the only two living men who understood what was about to happen."—*Louisville Courier Journal*, November 9, 1911.

### When Lincoln and Davis First Met

WAS it only a coincidence that three men who were destined

to play a mighty part in the tragic conflict which no human being, save Joseph Smith, foresaw, dawned on American history in 1832, the same year in which the Revelation and Prophecy on War was given through the Prophet? Historical pages tell the following interesting story:

"When the Black Hawk War was begun, some Illinois Militia companies proffered their services. Two lieutenants of the regular army were sent by General Scott to Dixon, Illinois, to muster the new soldiers. One of these lieutenants was a very fascinating young man, of easy manners and affable disposition; the other was equally pleasant, but extremely modest."

"On the morning when the muster was to take place, a tall, gawky, slab-sided, homely young man, dressed in a suit of blue jeans, presented himself to the lieutenants as the captain of the recruits, and was duly sworn in. The homely young man was Abraham Lincoln, the bashful lieutenant was he who afterward fired the first gun from Fort Sumter, Major Anderson. The other lieutenant, who administered the oath, was, in after years, the president of the Confederate States, Jefferson Davis."

### The First Gun

**C**RASH came the shot in Charleston harbor Friday morning, 4:30, April 12, 1861, which startled and electrified the whole country. The shell fell, bursting, on the parade ground of Fort Sumter. It was the initial shot that started the Civil War. After a silence in Sumter for nearly two hours the guns of the fort thundered a response. The bombardment and the cannonade from the fort continued for about thirty-three or thirty-four hours.

Lack of food and ammunition compelled the brave defenders to capitulate April 13, 1861. The heroic defense they maintained in standing by their guns when they were in imminent danger of being blown skyward by the explosion of thirty thousand pounds of powder in the magazines won the admiration of the Confederate soldiers. With colors flying and the band playing "Yankee Doodle" the Union garrison consisting of 122 officers, enlisted men and mechanics marched out of the fort

at four o'clock p. m. on Sunday the 14th and embarked on the steamer Isabel on their way to New York. As the ship passed through the channel "the Confederate soldiers manifested their respect for Major Anderson and his gallant command by standing silent and uncovered in front of their batteries."

There was no loss of life caused on either side by the bombardment. Nobody was wounded. The only casualty that occurred was the death of a man and the wounding of several others by the premature discharge of a gun which happened while the Union soldiers, before evacuating the fort, were firing a salute to their flag.

### No "Expectation of War"

**J**EFFERSON DAVIS, President of the Confederate States, declared that if the purpose of the Northern States to make war upon the Southern States because of secession had been foreseen preparations to meet the consequences would have been made. The Southern leader says further on this subject:

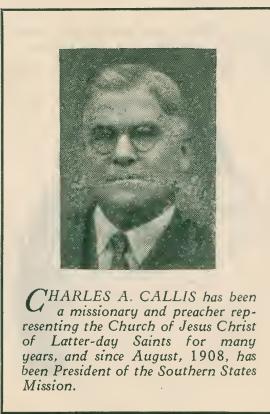
"The course which events were likely to take was shrouded in the greatest uncertainty. In the minds of many there was the not unreasonable hope (which had been expressed by the commissioner sent from Mississippi to Maryland) that the secession of six Southern States—certainly soon to be followed by that of others—would so arouse the sober thought and

better feeling of the Northern people as to compel their representatives to agree to a Convention of the States, and that such guarantees would be given as would secure to the South the domestic tranquility and equality in the Union which were rights assured under the Federal compact. There were others, and they the most numerous class, who considered that the separation would be final, but peaceful. For my own part, while believing that secession was a right, and properly a peaceable remedy, I had never believed that it would be permitted to be peacefully exercised. Very few in the South at that time agreed with me, and my answers to queries on the subject were, therefore, as unexpected as they were unwelcome. \* \* The State had few serviceable weapons, and no establishment for their manufacture or repair. This fact (which is true of other Southern States as of Mississippi) is a clear proof of the absence of any desire or expectation of war."—*Rise and Fall of the Confederate Government*, Volume 1, pages 227, 228.

### Providence Spring

**D**URING the Civil War many thousands of Union soldiers were imprisoned in the Confederate military prison, which was opened in 1864, in Andersonville, Georgia. At one time there were upwards of 33,000 Federal soldiers in this prison. The prison was surrounded with a stockade which inclosed twenty-seven acres. In this place of misery, under a blazing Southern sun, the soldiers lived in small tents. Over 12,000 of them died (1864-1865) in the prison. The prisoners dug wells to increase their supply of water. These wells, although nearly filled with earth, are in evidence today. They are melancholy reminders of the distress which the prisoners suffered for lack of plenty of good drinking water. One day a heavy thunder storm broke over the stockade. A thunderbolt opened up a spring of water inside the prison. The thirsty soldiers regarded this event as an expression of God's mercy, and as they drank the cool, fresh water, they named the spring, "Providence." A never-failing stream of water has flowed from the spring from that day until the present.

(Continued on page 125)



**C**HARLES A. CALLIS has been a missionary and preacher representing the Church of Jesus Christ of Latter-day Saints for many years, and since August, 1908, has been President of the Southern States Mission.



## The Call

By Robert I. Burton

**H**E beckoned from afar and bade me come; I had no choice: I must approach—alone. For one by one, in turn, we mortals all Must some day bear and answer to his call. His will is law, and none may answer "nay"! When death sets limits to our final day. With lagging steps I sought to slow my pace. For was not Death a foe of frightful men? (For thus those argued who his form had seen.) As distance 'twixt us shrank, to my surprise, I saw but friendliness within his eyes. He spoke and gave me leave to turn again And yet awhile remain with mortal men. His voice was gentle and his count'nance kind, I had not thought such friendliness to find. He even taught me that he likes to bless The weary soul who wrought in righteousness.

Sometime my day will reach its western skies;

Sometime in peace I'll close my tired eyes; My weary flesh find rest beneath the sod. And Death will call me home to meet my God.

## Learning

By Lamont Johnson

**H**ILLS teach me silence; Mountains teach strength; Deserts teach freedom of living; Flowers teach beauty; Love teaches God; Life teaches pleasure of giving.

## Gifts

By Grace Ingles Frost

**W**HEREWITH to Christ have I made offering? I have not brought Him frankincense or myrrh, Nor chosen from fat flocks a fair firstling— As reads the law—a tribute to confer. With baubles I have hung a stately pine. In honor of Yule-tide festivity. Bnt on its boughs, amid the tinsel shine. There is no gift that might please such as He. Too late, I think of one appraised above The tawdry worldliness that mine entold— A gift to recompense His gift of love! Too late, I am aware that mines of gold Could never be acceptable to Him. While many hunger and more grope in sin!

## I Speak of God

By Ann Jarvis

**I** SPEAK of God, yet wonder why I do, My thoughts are turned to Him, I know not why. Still, every time my glance rests on the sky I see the silvered clouds that scatter dew Swept here and yon across the heavens blue. And sense the power that drives the sun on high. That stays the stars, that causes dust to fly; I with the ancients seek the answer true. The stream that gushes from behind the hills And falls to lower levels of the lake. The murmuring trees, the grass and daffodils And woodland creatures whisper for my sake, "All things that feel God's holy presence near And know His love praise Him as we do here."

## To Youth

By Claire S. Boyer

**Y**OU shall achieve the mountain's topmost peak, Your foot has struck a spark on freedom's trail! And such a kingly stride makes lips below Give rich assurance that you cannot fail; You shall achieve the meaning of the stars, The cosmic wonders you shall make your own. Your sleeping mind shall clear all that of fog, And leave the riddle solved, the secret known;

Into the infinite your strength shall surge, Rebuilding courage to a God's estate, Until, transcending the empyrean, Yours be the right and power to create!



## Damascus

By Grace McKinstry

**D**AMASCUS! Living still, supremely old; Across this thirty centuries have rolled. Tyre, Sidon, Nineveh, are crumbled, dead, Yet still Damascus lifts its hoary head.

"Eye of the East" it keeps its busy ways, The traveler linger there, the trader stays.

And have you known Damascus, you whose feet Have never passed along one narrow street?

Through all the ages men have loved and bought The splendid wares Damascus skill has wrought.

Flower-figured damask, smooth in silken fold, Rare damascene, with inlay of fine gold;

World-famed were once the swords the city made, Keen-edged, elastic—the Damascus blade. And flowers and fruitage! All the wide world knows The damson plum, the perfumed damask rose.

Yet gathered gifts of centuries are all Less than the vision of one man named Saul Who, near Damascus, heard in sudden fright A voice from Heaven, and saw a blinding light.

## Bells

By Lamont Johnson

**A**T eventide the church bells ring; In quiet hours I wait for them; And to the dying day they bring The sadness of a requiem.

Still there is music in their sound Which evermore appeals to me, And it is seldom I have found Such charm as their tranquility.

Like measured step of marching fee: In reverence at the funeral hour, Their dignified and solemn beat Reverberates from out the tower.

And as they toll the close of day So do they also sound the dawn, And penitence goes in to pray While shades of morning still are drawn.

No matter what the day may bring— Nor yet the night—of joy or pain. There is a comfort in the ring Of that composed and sad refrain.

Clear-throated bells that speak of peace As constant as the stars that shine. Your message tell, nor ever cease; The faith you bear I pray be mine.

# President Joseph W. McMurrin

By LEVI EDGAR YOUNG

*A Tribute from a Colleague of the First Seven  
Presidents of Seventy*

THE death of President Joseph W. McMurrin on October 25 in Los Angeles, California, was received by his friends with a peculiar sense of grief. He had become well known throughout the stakes of Zion, and wherever he went, he carried the message of faith and uplift to the people. While quite a decade has passed since he lived in Salt Lake City, his ringing testimony will be remembered by the saints wherever he has spoken.

President McMurrin was of Scotch descent. His forebears were among the first people in Scotland to accept the Gospel, and the son inherited an intense love for the doctrines of the Master as taught by the prophet, Joseph Smith. From his youth and throughout his career, he had a burning desire to realize the bond of fellowship with his Maker, and had a fearless response to the call of duty.

He served as a missionary for many years in the mission field, both at home and abroad. Called to the divine office of one of the First Seven Presidents of Seventy, he was enabled as never before to preach the teachings of Jesus as the true way of salvation. This call seemed to create a new determination in him to help Christianize a world

of unbelief, and it is the reason why President McMurrin inspired so many people to understand the spiritual life of man.

For three years, President McMurrin, with President Rulon S. Wells, presided over the European Mission where in many countries he championed his conviction in the cause of Christianity. During the last ten years he has labored as head

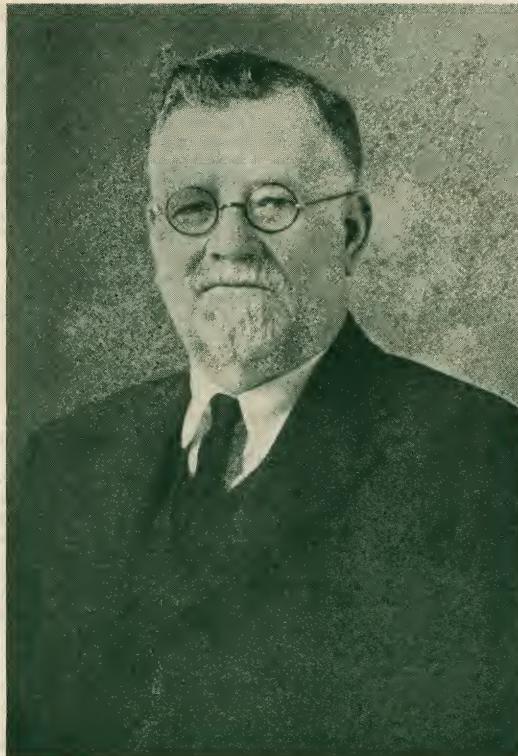
of the California Mission. For many months President McMurrin has been a sufferer in body, but he kept steadfastly on toward the goal.

WHEN a young man, Elder McMurrin was shot while keeping vigil over some of the leaders of the Church. After many weeks of suffering, he arose from his bed and triumphantly exclaimed in the thought of a native Scotchman:

"Fight on, my men.  
Sir Andrew says.  
A little I'm hurt, but  
not yet slain;  
I'll but lie down and  
bleed awhile,  
And then I'll rise  
and fight again."

On the far-flung "battle line," he was afterwards found, and there he remained until the time of his death, a champion of the true and living God. Elder McMurrin was intense in his purposes. He adhered closely to the teachings of the master-prophet Joseph Smith. He cared little for the arguments of philosophy. His was a knowledge that comes of faith in the divine word of God. A literalist and fundamentalist whenever the teachings of Jesus Christ were involved, he held strictly to the belief that "Man is made in the image of God." Of this truth,

(Cont. on page 92)



Joseph W. McMurrin

# A Skeptic's Christmas Eve

By  
CARLTON CULMSEE



*One night in all the year  
He could creep near  
The ruddy fires that warmed him in his youth,  
And catch weak glimmers of a once-clear truth.*

**S**T RANGELY enough, the little scarlet candles And even frosty glints of tinsel shone Farther than any sharp electric could. Then he could scent the old mysterious sweetness Of nights when stars were glances of the angels And Bethlehem lay asleep not far away; When truth, arrayed in loveliness, would beckon With holy, irresistible allure.

One night in all the year he could forget— Almost—that Truth for him lay shred by shred Dissected round the groping microscopes; More truth than any age had ever known, But cut to bits and labelled, and laid out With all the lifting wonder, all the warmth

Ground out of it, bled out, at least for him. And still the seekers worried at the truth, Grinding the pieces finer than the dust.

One night in all the year his faith was strong That some day he would thank them for their work; Not for their mere material miracles That helped him greatly in his daily toil, But for a Vision: he should some day see The myriad scattered fragments of the truth Leap into splendid unity before him, Greater in Resurrection than before!— Clothed in the glory of a mountain dawn, Glory that filled the lungs, glory that kindled A sacred passion in the eyes of men. And he would rise and join them where they fought The hard good battle on the shining heights.

*All this he could believe  
On Christmas Eve  
When breezes in the fields were pinions throbbing,  
And far, faint trumpets murmured, sweetly sobbing.*

## President Joseph W. McMurrin

Continued from  
page 91

he had no doubt. The Bible, the Book of Mormon, and all the Church works were his guides to the true concept and meaning of life. He never doubted that "the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear; the dead are raised up, and the poor have the Gospel preached unto them." He was truly a soldier of the Cross.

Joseph McMurrin lived and directed his life toward one ideal which may be summed up in these words: The end of religion is to know God and realize a bond of fellowship with Him. "We know in part and we prophesy in part: but when that which is perfect is come, that which is in part shall be done away." For him faith

was everything, and he related faith to the needs of life. Filled with the knowledge that Jesus our Savior died for the salvation of mankind, he always raised his voice and acclaimed the divine message that leads to life eternal. His one unfailing source of happiness was his trust in God. He drew near unto his statutes and found peace under His shadow.

He believed that God's providence is over all our lives; that God's grace never leaves us; that God's love walks with us through the great wilderness. So he gave his life to the divine will, and it was because of this that he came through the battle of life unto perfect peace.

I called on him just a few hours before his death. I felt that he was looking forward with divine hope and confidence to the end of the way, where angels stood ready to receive him. He had gloried in the battle, and was hearing the trumpet call. St. Paul tells us that the true Christian "Forgets the things that are behind, and reaches towards the things that are before, and presses towards the goal."

President McMurrin played his part well on the stage of life. The rest is in the hands of God. His life may be summed up in the Apostle's injunction: "Not slothful in business, fervent in spirit, serving the Lord."



# More Love and Less Money

By CLAIRE W. NOALL



clear white outline against the blackness of the night by the falling snow that was piling up in little drifts upon their lower edges. The bright hangings at the casements caught the red glow of the fire in their own gay colors. The reading lamp on the old fashioned table was like a great inverted buttercup in the subdued light of the sitting room. The atmosphere was cozy and inviting.

Eline and Carol were alone. Tom, their oldest brother, was on a mission in Norway, and Signe, their elder sister, was at glee club rehearsal. Mother was helping some Relief Society sisters, and Dad was poring over some knotty problems in the office. The six-year-old twins, Dick and Dorothy, had been tucked into their beds and were sound asleep.

Carol lay stretched at full length

**T**HE gleam of firelight mingled its cheery warmth with the shadows of the room. The windows were revealed in

on the hearth-rug, her cheek cupped in one hand. With the other she gently stroked Sooty, her black Persian cat, who snuggled in a warm ball against her side. It was nice to be ten, she thought; one was granted some respect at that august age, and one's bed-time was delayed a little. Eline, a Junior in Mutual, was curled up in a big arm-chair beside the table absorbed in reading an old letter she had found in her grandfather's journal, wherein she was seeking material for her "My Story" book.

"Grandma must have written this to Grandpa when he was on one of his missions. Listen, Carol, it's a story about Dad when he was a little boy. I guess Grandma overheard the children talking and she has told the story to Grandpa in this letter. I'll read you what she says:

"What are you goin' to get for Christmas?" asked John. ("He was Dad's friend," explained Eline.)

"We're not going to get anything. Father's on a mission, and we're not having presents. But we've got marzipal sugar and diamonds in the gran'ry. Yum yum! And we'll have them for Christmas dinner," drawled Tommy.

"Marzipal sugar and diamonds, meaning those almonds you had sent up from Dixie, Father dear," continues Grandma,

"are quite sufficient for a glorified Christmas for our small ones this year. There is a beautiful spirit of contentment in our home, and we are glad to have you laboring in behalf of the gospel \* \* \*."

ELINE looked up from the worn and faded letter.

"You know Carol, I've been thinking a lot about Christmas this year and wondering how in the world we can bring a festive spirit into our home without all this dribbling of money here and there," and she patterned the shape of a Christmas tree with her toes on the rug.

"Why, what's the matter? Aren't we rich?" asked Carol.

"Of course—we're rich in some ways—home and health—good food—"

"Oh—but I mean *money-rich*," Carol interrupted. "What's the matter with everybody!"

"Nobody's *money-rich* anymore, if that's what you mean," mocked Eline. "All the money's playing hide and seek, and it's nowhere to be found. But we can find joy—and we can have fun, too," and she broke into a little laugh.

"Let's have a pioneer Christmas. We can get along without buying

presents the same as they did," exclaimed Carol eagerly. "We have Tom on a mission, and we have to give up for him."

ALL through the autumn they had thought of the Pioneers as they watched load after load of logs being hauled out of the tawny canyons. Never since the early days had the wooded slopes of the mountains been cleared of their timber as they had this year. But there was this difference: these logs were not brought down to build homes for the sturdy Pioneers, but to keep warm some of the needy people of our own day who could not buy coal.

"Carol, you're a little brick. We can have a merry Christmas without money. We'll celebrate according to the Norwegian tradition. Do you remember what Dad has told us about the Christmas spirit of long ago in Norway? His father used to say that 'twas taught him in his father's and mother's house that 'at Yuletide none should ask another for aught, but each should strive to do the most. He was most blest that most could serve the others throughout the holy days.' ("Kristin Lavransdatter, Mistress of Husaby, p. 33.)

"That's beautiful—but how can we serve?" asked Carol. "What shall we do?"

"We'll get the whole family to make Christmas a happy one by each presenting the loveliest gift of all to the other, consideration, by way of a thoughtful deed."

"How, Eline? I don't understand."

"Of course not. But listen Hon, and you will. Is there anything nicer than to give someone joy by doing the thing that you know he would like to have you do? A thoughtful deed! There's a gift for you!"

"That's a great idea. But what can I do?"

"This, for instance; you know how amazed, but how unutterably happy Signe would be if you would promise her that you wouldn't touch a single thing on her dressing table for a whole year. And think of Mom! If you'd eat a big dish of mush every morning and get up to weigh again, she'd be relieved of a big worry."

"Oh Eline!" gasped Carol. "You sure are asking for a big Christmas gift," and she sat straight up.

"Well, you heard Dick with your own ears this morning when

he accused you of serving yourself the *lastest* so you could take the *lestest*. Come on Carol, you can do that for Mom and Signe."

"Well if you think you're so smart—how's this for an idea! You and Signe can each make kitchen apron for the other, and we'll give Mother something pretty to wear; I know, a lovely scarf."

"That's a come-back for you. You're not so slow after all, little one! But I'll agree. We'll shower Dad and Mother with good deeds, and Mother shall have the scarf, and she shall go a-steppin' now and then while Signe and I hold forth in the kitchen, for a change."

"A change is right. Everything will be different this year. But let's decorate the house and make some nummy things to eat," and Carol looked a bit wistful.

"Oh, of course, we'll do that, too. Don't think we aren't going to have a jolly time; this will be a snorky Christmas. I can just hear the crackle of the Yule-log as the flames go leaping up the chimney, and Eline's eyes sparkled with anticipation.

AS Christmas drew near, the twins and Carol were bubbling over with mirth and excitement. They had been schooling themselves to better actions to be able to present a promise of good deeds as their Christmas gifts. The twins had cut out some large gold and silver stars from gilt paper which they had pasted on cardboard, afterwards stringing them, so that they could hang them on

the Christmas tree. Carol had mended the crack in Dorothy's doll with Gesso, and had touched it up with fresh paint. She had crocheted a tiny sweater, cap, and muff for her "Patsyette." From some Japanese crepe which cost only fifteen cents a yard she made her mother a breakfast set. The napkins had fringed edges, which she made by raveling the threads and then oversewing the edges with thread of the same color. She used crepe of different colors, and in one corner of each napkin she drew a tiny fruit design, which she embroidered in French knots. From some sponge silk which she found in her mother's work box she made her daddy some handkerchiefs by drawing colored threads through the silk for a border and making a quarter inch hem.

Signe and Eline, planning a surprise for the younger children, made a dazzling little snow palace. They wanted above all things to have the house gladsome and decorative, for happiness and joy as well as thoughtful unselfishness was their creed. They made the palace of a piece of heavy cardboard, 20 by 78 inches in measurement. Folding it into six sections, they cut an arched doorway in each section, set it upright, glued the ends together and placed a hexagonal roof into position. Painting the cardboard white, they spattered the wet paint with artificial snow to make it glisten. The arches were outlined with tinsel and the roof was covered with soft white cotton which was sprinkled with the snow. Over the inside of the windows they pasted cellophane paper. On Christmas eve they placed the snow palace under the boughs of the Christmas tree, and illuminated it with a small red electric light. The tree was not decorated with ornaments after the usual fashion, but with white cotton, ribbon tinsel and the stars the twins had made. On the heavier branches the girls hung orange baskets of glazed fruit wrapped in colored cellophane paper. These they had made with Carol's help. Cutting the oranges in half, they scooped out the pulp, scalloped the edges, and candied them whole, after which they fitted candied orange peel handles on to the baskets and filled them with candied peel and slices of candied apple. Some of the apples were flavored with mint and were colored green, and some of them were colored red.

(Continued on page 127)



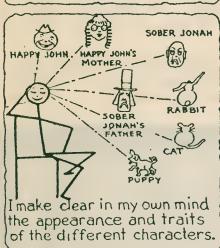
*"Cooperation," by H. L. Hammond  
(See article, page 86)*

# Good Story Telling

Abridged from "Scouting" from an article in *The Scouter*

By F. HAYDN DIMMOCK

"\* \* \* and that was how Julesburg was saved!"



**T**HERE was a chorus of sighs and audible breathing-taking from the Scouts seated in a circle round the Scoutmaster. For twenty minutes they had sat spellbound as the tale had been unfolded. They had been completely carried away. It was a story they would remember.

What constitutes a good story? Opinions are bound to differ, but we must think with the mind of the boy. What does he like? Adventures with plenty of stirring action! We must remember that we live in an age of swift movement. In our tale telling we must not bandy words. The story must move and the action must be sustained. Our story must have a point in it. Whilst we may dispense with a plot, there must be a reason for the yarn. It may be a story to illustrate victory over adversity; it may show the value of being able to swim; it may prove the virtue of being cheerful and the good it can do. It must not be a story just for the sake of a story.

## KNOW YOUR STORY

The successful tale-teller must have his story at his fingers' ends. It is fatal to read from a book. However well you can read—that is, indeed, an art in itself—you will fail to impress. You must remember that the words of the book are not your words, but the words of the author. You could not speak as the author writes, so the reading is unnatural.

If you propose to relate a story you have discovered in a book, read and re-read that story until you have card-indexed in your mind the salient points of the yarn. Then when you are alone, experiment on telling the tale in your own words. At first you will find that you have a sort of condensed version of the story. It will sound more like a synopsis than a complete story. That is not a fault, for you can build up from the condensed version until you have a polished effort.

Items of news provide material for yarns. Keep to the main truth and the rest may be fiction.

Our history books are full of good stories. Don't worry about dates. Tell the story as dramatically as possible. It is quite a good plan to ask the Scouts to supply the dates, and this makes a suitable competition.

There are hundreds of good stories in the Bible that can be retold with due reverence in modern speech. Similarly the Bible stories can be adapted and given modern settings. Avoid talking too giddy-goody. Avoid repeating the same moral time and time again. It may be found more advisable to leave the Scouts to discover the moral for themselves. They will do it readily enough if the story has been told well.

Our second consideration is "How shall we tell the story?"

## KEEP IT DRAMATIC

We shall assume that you know the story, and knowing the story that you will visualize the action. Keep that mind picture before you, because that will be your greatest assistant. Start the story with a dramatic touch. Don't preface the yarn with a long preamble. Get right off the mark, as it were.

A good finish to the yarn is essential. Having come to the end of the yarn let it go at that. Don't attempt to go over the ground again, as it were, pointing out the main features of the yarn. If you do this you will destroy the effect of the tale. This is permissible if you are running a competition, or when talking to a small audience of boys you know well, but with a big audience it is fatal to go over the ground again.

Here are just a few golden rules:  
Boys enjoy humor. Introduce a humorous touch in your yarns.

Avoid morbid tales, ghost stories and those with sad endings.

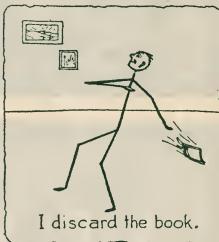
The hero must triumph in the end.

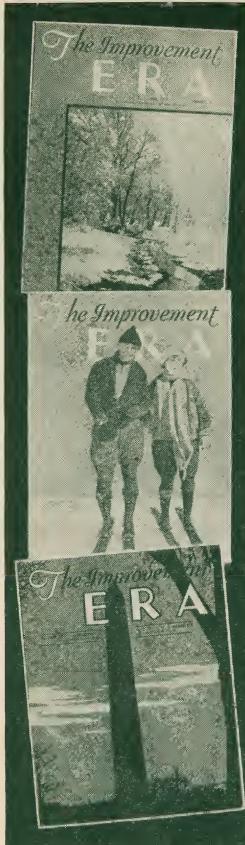
Choose simple language.

Be sure of your facts. Boys are heartless critics.

Allow the boys to sit comfortably.

Enjoy the telling of the tale.





# A Fleet of

**T**HREE is no frigate like a book to bear us lands away," sang little Emily Dickinson, modest poetess of the soul; but no doubt the little lady had not really thought of the modern magazine. The book is a liner making but one port, while a magazine is a whole fleet of frigates sailing many seas. The book may bear us to the land of philosophy, fiction, travel, poetry—any one—but the magazine carries us to all. It affords us little journeys to the heart—throbs of good men and great—if the magazine in mind should happen to be *The Improvement Era*.

It is interesting to ponder the many good things a magazine will bring into the home in the course of a year. For instance, using *The Improvement Era* as our example, we discover that during the last volume it took into the twelve lovely frontispieces of masterpieces of L. D. S. art. Last year the magazine present volume it will take twelve equally beautiful covers and in addition twelve lovely frontispieces of masterpieces of Utah art. Last year the magazine furnished more than 130 articles on nearly a hundred different topics by more than a hundred writers. These articles were illustrated by photographs from all parts of the world. Thirty stories, including one full length novel, and more than 150 poems were also supplied to young and old alike who peruse the pages of the magazine.

Besides the miscellaneous material, the volume contained scores of pages of editorials, music notes, Mutual Messages, priesthood hints, and communications from readers of the magazine. Among these were messages from the first Presidency, from the Quorum of the Twelve Apostles, and from the presidencies and general board members of the Mutual Improvement Association.

The magazine contained the heart-beat of the Church of Jesus Christ of Latter-day Saints.

That the magazine does bear its readers to "many lands" is indicated by this letter by J. Edward Johnson, a mutual worker and a prominent attorney of San Francisco:

"Of the eight or ten magazines that come regularly to our home, there is none I read with more pleasure and profit than *The Improvement Era*. I am of the opinion that it gets read by the family as a whole more than any other magazine we receive. If we could have one magazine only, I believe we'd hold on to *The Improvement Era*. It has a touch we love all its own."

Those who have been subscribing for the magazine, however, know just how much it has contributed to the pleasure and progress of its readers, but only the editors know what, during the present volume, it will con-



# Frigates

tribute. They, however, are willing to give some report of the good things it will dispense.

The philosophy and heart-blood of Mormonism will be presented by such able writers as the First Presidency of the Church, various members of the Quorum of the Twelve Apostles, Dr. Franklin Stewart Harris, president of Brigham Young University, L. John Nuttall, Jr., superintendent of the Salt Lake City Schools; Amy Brown Lyman, social worker and member of the presidency of the General Board of the Relief Society; J. Reuben Clark, ambassador to Mexico; Eugene L. Roberts, professor of physical education at the University of Southern California; college and university professors, and scores of others who have an idea to present to the reading public.

In the field of fiction such writers as Frank C. Robertson, author of many books and scores of stories; Florence Hartman Townsend, short story writer; Grant Redford, a young Utahn whose excellent story appears in this number; Ardyth Kennelly, author of "Fire and Song" and many poems which have appeared in the magazine; Christie Lund, Helen Carroll Lloyd, and many other important names will appear. In addition the fledgling writer may be certain of a sympathetic reading of his manuscripts.

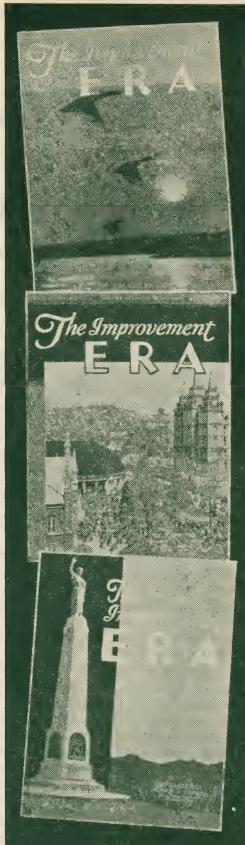
More than 100 poems by nearly 100 youthful and mature local writers will find their way into the magazine and will be sent out to cheer and comfort and bless those who read.

The department of "Glancing Through" will introduce readers to thirty or more leading and important magazine articles of the nation.

But as important as the reading of articles, poems, and stories is, the writing of them is almost as important. Men write, as they speak, to be heard. With no medium through which expression can be carried to others, a people cannot produce a prolific, great literature. There must be some encouragement, some opportunity for the thoughts of one heart to be carried to other hearts. The magazine offers that opportunity.

No, in our opinion, when a book and a magazine are compared, the magazine, from many angles, far exceeds the book in importance. The book is the voice of one; the magazine is the voice of many reappearing each month in a new beauty, bearing new names, and fresh, stimulating thought.

Two dollars invested in a book buys a passage to one port—a port which may be as romantic as the streets of Florence or as barren as the Sahara; two dollars invested in a magazine buys passage to many ports, many of which may be as entrancing as the City of Venice.



# Book Reviews

## History of the Church of Jesus Christ of Latter-day Saints

*From the Manuscript History of Brigham Young and other original documents. Volume VII. An Introduction and notes by B. H. Roberts. Published by the Church. Salt Lake City, Utah, 1932*

THE above named volume, which has just recently been published, is notable chiefly for two things, its remarkable contents and the splendid and artistic manner in which it has been compiled and arranged. President Brigham H. Roberts is a superb student of Church History and handles his materials as a master. He has already compiled six volumes in this series, and this work is a creditable continuation of the books which have gone before. It is to be hoped that President Roberts can continue on with this great work until it is brought up to the death of President Brigham Young. The present volume ends with the establishment of the Saints in Salt Lake Valley.

Previous volumes in this manuscript history dealt entirely with the life and work of President Joseph Smith. This volume begins with lengthy statements concerning events which transpired immediately after the death of the Prophet, the first and second statements taken from Ford's history of Illinois.

Following the statements of Governor Ford is a memoir written by President John Taylor which gives a most accurate view of affairs leading to the martyrdom of the Prophet and his brother Hyrum. This account rings with the truth and it is very pleasing that this bit of history is now presented to the public.

Part IV of the volume deals with the general history of the Church from the time of the martyrdom on, and the leadership of the Church under the direction of the Twelve Apostles. It is marvelous to see how President Brigham Young came to the fore-front after the death of the Prophet and assumed his magnificent leadership.

It was not until twenty days after the death of the Prophet that the definite news reached President Brigham Young in Boston. Wilford Woodruff records in his journal as follows:

"Elder Brigham Young arrived in Boston this morning. I walked with him to 57 Temple Street, and called

upon Sister Vose. Brother Young took the bed and gave vent to his feelings in tears."

It is beautiful to see the friendship that existed between Brigham Young and the Prophet, and every student of Church History should know that from this day on Brigham dedicated his life to carrying out the plans of the Prophet and building on the foundation which he had laid. Within three weeks of the above event, Brigham, in addressing the main body of the Saints, assumed his place at the head of the Church. He said:

"Joseph conferred upon our heads all the keys and powers belonging to the Apostleship which he himself held before he was taken away, and no man or set of men can get between Joseph and the Twelve in this world or in the world to come."

"How often has Joseph said to the Twelve, 'I have laid the foundation and you must build thereon, for upon your shoulders the kingdom rests.'

"The Twelve, as a quorum, will not be permitted to tarry here long; they will go abroad and bear off the kingdom to the nations of the earth, and baptize the people faster than the mobs can kill them off. I would like, were it my privilege, to take my valise and travel and preach till we had a people gathered who would be true."

"My private feelings would be to let the affairs of men and women alone, only go and preach and baptize them into the kingdom of God; yet, whatever duty God places upon me, in his strength I intend to fulfill it."

From that day on, Brigham did stand in his place and fulfill his duty. He first set himself to the task of completing the Nauvoo Temple. This was a tremendous work considering the poverty of the people, but he pursued the task unceasingly, and it was to his great joy and the comfort of the Saints that many were able to go through the Temple and receive their endowments before leaving Nauvoo.

After this there was the work of planning for the westward move. Brigham showed his genius in this vast

enterprise. He became soon convinced that it was utterly impossible for the Saints to reside longer in Nauvoo among bitter enemies and vicious characters who were determined to destroy them. On Tuesday, January 7, 1845, less than six months after the death of the Prophet, there is this note, "I met in council with my brethren of the Twelve. The subject of sending a company to California was discussed; also the propriety of sending to the branches of the Church abroad for teams to help the expedition." Again under date of September 9, 1845, there is this, "Two p. m. General Council met. Resolved that a company of 1500 men be selected to go to Salt Lake Valley, and that a committee of five be appointed to gather information relative to emigration and report the same to council."

Of course, it must be known that at this particular time the Great Salt Lake Valley was located in Mexican Territory, all the vast country north of the Rio Grande going under the name of California. On the last day of the year President Young again records in his history, "Elder Heber C. Kimball and I superintended the operations in the Temple, examined maps with reference to selecting a location for the Saints west of the Rocky Mountains, and reading various works written by travelers in those regions." On Sunday the fifteenth of February, 1846, President Young crossed the Mississippi River on the ice, journeyed westward to Sugar Creek and camped. The exodus from Nauvoo had begun.

The volume ends with the establishment of the Saints in Salt Lake Valley, and the reorganization of the Church at Winter Quarters, on October 8th, 1847, when President Young was sustained as President of the Church, with Heber C. Kimball and Willard Richards as his counselors.

There is a vast amount of interesting history in this book, and it is to be hoped that it will be widely sold and read among the members of the Church.—Preston Nibley.

## The Happy Humorists

By ALFRED OSMOND

THE wells of poetry pay no particular attention to depression, but send forth their streams of sentiment whether mere physical food is obtainable or not. Professor Alfred Osmond, dean of poets of the state of Utah, has come forth with his third volume of verse. This time his book is entitled, "The Happy Humorists," and is made up of twenty-five poems—200 pages—illustrated by Nelson White, well-known Utah artist. All of the poems have a genial warmth in every line, and several of them have many lines.

Professor Osmond has an interesting theory of art. He believes that a poet is much more the poet if he can take an idea and stretch it into a lengthy work of art very much in the same way that a musician takes a few notes—a simple theme—and works it into a concerto or even into a symphony. Several of the poems appearing in "The Happy Humorists" present

from this angle an interesting study. For instance the poet takes the subject, "Kisses," and stretches it over sixteen pages of the book, and "How I Fell From Grace" over ten.

The longest poem and, in some respects, the best in the book, is "Weary Willie," a satire on preachers and preachin'" which runs through thirty-nine pages.

Willie's closing declaration is this:

"I'm a voice without an echo;  
I'm a song without a tune;  
I'm a word without a meanin';  
I'm a blossom froze in June;  
I'm a leaf that's dry and withered;  
I'm a hope forever fled;  
I'm the shadow of a promise  
That was blasted and is dead."

Other important poems in the volume are: "The Monkey and the Man," a friendly discussion of evolution;

"Will Rogers," "Rainbow Bay," "The Biggest Fish I Ever Caught," "When the Trout are Bitin' Fine," and "The Big Four," a friendly visit with "Will and Wood and Ted and Taft," four great figures all of whom were humorists, of the immediate past—Bryan, Wilson, Roosevelt, and Taft.

In his introduction to the volume, the poet says this among other things: "I have observed that people who take themselves and their lives too seriously show a clearly marked tendency to become cranky or crazy or both. If any of the following poems save a single soul from this sinful fate, I shall be happy and hopeful forever after. Havin' fun is not merely child play. It is a serious and business interest of human life."

The book will be out in time for the holiday trade is dedicated "To the Happy and Unhappy Humorists of all Times and Climes." —H. R. M.

## Do Men Believe What Their Church Prescribes?

By RULON S. HOWELLS

THIS volume bound in blue cloth and containing a chart and 163 pages of material, is quite unique among Utah publications. Mr. Howells has secured from authoritative sources statements of ten leading churches, including the Church of Jesus Christ of Latter-day Saints, on twenty-three important subjects such as God, the pre-existence of man, baptism, mar-

riage, etc., and in addition has included a brief history of each of the ten churches.

The facts are presented in a simple, straight-forward manner in brief form. In fact, the volume in reality becomes a handy handbook of religions.

The book will be of great value to missionaries in the field and to those

people at home who are interested in comparing doctrines and in studying the progress of the churches. A supplement in the book deals with Congregationalists, Disciples, and First Church of Christ, Scientists.

A list of religions in the United States including the dates of their organization into church bodies is included in the back of the book.

## Say It With Seals "Merry Christmas"

By ADA TAYLOR GRAHAM  
Executive Secretary Utah Tuberculosis Association



MORALE is something intangible, created by our own thoughts and feelings and by the thoughts and expressions of others. It isn't dependent on the condition of life at the moment. It lives on the belief that what we are trying to do is worth doing and the hope that we may accomplish it. In times of stress and difficulty, morale often is the factor that determines success or failure.

The Christmas Seal children are singing! Even in this year of depression? Why? Because there is so much to be happy about and besides, singing builds up the morale—the

fighting spirit which makes us want to go right into the fight and inspires us with the confidence we need to win the battle.

What has the Christmas Seal accomplished in the past in this fight against a dread disease?

It has been the means of building up the National Tuberculosis Association and the fifty-two state and territorial associations. It has fostered research work for the cure and prevention of tuberculosis; it has helped in the establishment of free clinics for diagnosis and treatment; it has provided follow-up care for clinic patients so they might be persuaded to take advantage of hospital care when it was available; it has educated the families of patients as to the value of preventive measures in their homes and the im-

portance of correct diet; it has cared for patients in the home when hospital care has been unobtainable; it has provided hospitals, preventorial and health camps and it has helped in the promotion of many other public health projects.

But the most important work of this cheery little Christmas Seal has been and will be—education. In tuberculosis, more than in any other disease—"an ounce of prevention is worth a pound of cure," and the gospel preached by the gay seal is—cure is possible but expensive. Prevention costs nothing.

The Christmas Seals furnish the ammunition that permits the battle against tuberculosis to go on—so say it with Seals.

Merry Christmas!

# Lights & Shadows on the Screen

MOTION pictures must be made to meet the standards of thinking people, if the industry is to continue successfully. This fact is recognized by the producers, judging by their establishment of a code.

"The task undertaken by the Motion Picture Producers and Distributors of America, cooperating with educators, dramatists, church authorities and leaders in the field of child education and social welfare work, has now resulted in the adoption of a new Code by the Association of Motion Picture Producers.

"The new Code has been accepted and subscribed to individually by about 20 of the prominent producers in the motion picture industry."

It includes the following provisions:  
No picture shall be produced which will lower the moral standards of those who see it. Hence, the sympathy of the audience should never be thrown to the side of crime, wrongdoing, evil or sin.

Correct standards of life shall be presented on the screen, subject only to necessary dramatic contrasts.

Law, natural or human, should not be ridiculed, nor shall sympathy be created for its violation.

Crimes against the law shall never be presented in such a way as to throw sympathy with the crime as against law and justice or to inspire others with a desire for imitation.

## 1. Murder

- (a) The technique of murder must be presented in a way that will not inspire imitation.
- (b) Brutal killings are not to be presented in detail.
- (c) Revenge in modern times shall not be justified.

## 2. Methods of Crime should not be explicitly presented.

Theft, robbery, safe-cracking, dynamiting, arson must not be detailed in methods; nor should smuggling. Use of firearms should be restricted to essentials.

## 3. Illegal Drug Traffic should never be presented.

4. The Use of Liquor in American life, when not required by plot or for characterization shall not be shown.



The sanctity of marriage and the home should be upheld. Pictures shall not infer that low forms of sex relationships are the accepted or common thing.

Treatment of low, disgusting and objectionable, though not necessarily evil subjects, should be subject always to the dictates of good taste and regard for the sensibilities of the audience.

*Obscenity* in word, gesture, reference, song, joke or by suggestion, is forbidden.

*Dances* which emphasize indecent movements are to be regarded as obscene.

*Pointed profanity* or vulgar expressions, however used, are forbidden.

*Complete nudity* is never permitted. This includes nudity in fact or in silhouette, or any lecherous or licentious notice thereof by other characters in the picture.

*Dancing costumes* intended to permit undue exposure or indecent movements in the dance are forbidden.

No film or episode may throw ridicule on any religious faith.

Ministers of religion, in their character as such, should not be used as comic characters or as villains.

Ceremonies of any definite religion should be carefully and respectfully handled.

The use of the Flag shall be consistently respectful.

The history, institutions, prominent people and citizenry of other nations shall be represented fairly.

Salacious, indecent or obscene titles shall not be used.

The following subjects must be treated within the careful limits of good taste:

1. Actual hangings, or electrocutions as legal punishments for crime.
2. Third Degree methods.
3. Brutality and possible gruesomeness.

4. Branding of people or animals.
5. Apparent cruelty to children or animals.
6. Surgical operations.

## Some Recent Pictures

### American Madness (*Columbia*)

Stirring and true story of a run on a bank. *Adults and young people.*

### Bill of Divorcement (*R. K. O.*)

Extraordinary story of a shell-shocked man played beautifully by John Barrymore and Katherine Hepburn. *Magnificent for adults.*

### Bird of Paradise (*R. K. O.*)

Old favorite charmingly set in tropical islands. Notable for photography. *Adults and young people.*

### Brown of Culver (*Universal*)

Wholesome and interesting story of a military academy. *Family.*

### Crooner (*Warner-First National*)

Timely story of radio crooner's rise and fall. *Family.*

### Divorce in the Family (*M. G. M.*)

Highly moral and wholesome story of a child jeopardized by divorce. *Family.*

### Down to Earth (*Fox*)

Will Rogers in story of today—less money and more sanity. *Family.*

### The First Year (*Fox*)

Gaynor and Farrell in story of young love. Clean, sweet and entertaining. *Family.*

### Hell's Highway (*R. K. O.*)

Brutal story of prison camp. *Adults.*

### Madame Racketeer (*Paramount*)

Diverting story of lovable old crook, out on parole long enough to set several things right. *Adults and Young People.*

### Man from Yesterday (*Paramount*)

War story of Enoch Arden flavor. Fair, though not distinctive. *Adults.*

### Rebecca of Sunnybrook Farm (*Fox*)

Modernized story of old favorite. Good. *Family.*

### Smilin' Thru (*M. G. M.*)

Beautifully acted picturization of sweet old sentimental story. Outstanding photography. *Adults and Young people.*

### Strangers in Town (*Warners*)

Humorous story of complications in a grocery store.

### Successful Calamity (*Warners*)

Whimsical, lovable story dealing with today's economic upsets. *Family.*

# Church Music

## Christ in Music

By EDWARD P. KIMBALL

*"Christians, be joyful, and praise your salvation,  
Sing, for today your Redeemer is born.  
Cease to be fearful, forget lamentation,  
Haste with thanksgiving to greet this glad morn!  
Come let us worship, and fall down before Him,  
Let us with voices united adore Him."*  
—From Bach's "Christmas Oratorio."

A SURVEY of the works of the master composers of history reveals a marvelous contribution to immortal art that has had its inspiration from the Christ. It is a herculean task to enumerate even the great works that have endured and that will endure to the end of time, to say nothing of the volumes of smaller compositions by lesser composers, past and contemporary, of real and questionable merit. Little need be said about the wealth of Catholic church music which dates from the very beginning of the history of music as an art.

The Mass has at all times exerted a powerful fascination over all composers. Even Bach, the staunchest of Protestants, gave to the Catholic service the "most wonderful musical brain the world has ever seen," writing several masses that, as one writer has said, "there might be no exception to the rule that all the greatest composers should at one time or another take the liturgy for their text." Among the great outstanding Masses might be mentioned Palestrina's "Mass of Pope Marcellus," Bach's "Mass in B Minor," Beethoven's "Mass in D. Major," and Gounod's "Messe Solonelle," and Requiem Masses of Mozart, Berlioz, and Verdi.

The great thirteenth century hymn, "Stabat Mater" ("The mourning mother was standing") has been set to music by such masters as Palestrina, Perugolesi, Haydn, Steffani, Dvorak and Rossini. Leaving the great number of Masses it will be interesting to scan the field of the larger works and note what a vast contribution the inspiration of the Redeemer has given is ours. Bach's monumental "Passion according to St. Matthew" looms high above the horizon; it was presented first on the afternoon of Good Friday, April 15, 1729. This work has done more than any other to perpetuate the name of the Master, and in regard to its importance one has said that if he

could appear upon the earth today he would enjoy glory greater than that of kings. He gave to the world another great work on the life of the Savior. His "Christmas Oratorio," produced in 1834, recites in six chapters events in the Master's life.

Hayden wrote a musical setting to the seven last words of Christ which proved so interesting to Saint-Saëns that he devoted a whole chapter to it in his "Memoirs." Berlioz uses the Easter hymn, "Christ is risen from the dead," in his wonderful "Damnation of Faust."

Gounod was 12 years writing his "Redemption" upon which he wrote when finished, "The work of my life." It tells of the creation; of Calvary; from resurrection to the ascension and the Pentecost. The Christ idea in the soul of this great man inspired a continuation of the theme of the "Redemption" which is his "More et Vita" (Death and Life). Likewise in his opera "Faust" he cannot get away from this divine theme.

Mendelssohn, the Jew, found in the life of the Apostle Paul the theme for one of his most important works "St. Paul." His employment of such a statement in his text as "Him the Just One, with whose murder ye have been stained," and the treatment of the entire lofty theme was such that one writer says he "expresses the earnestness and spirituality of the Christian faith."

Some of Schumann's best music is contained in his setting to scenes and Gretchen's hymn to the Virgin.

Listz wrote his "Christus" in 1866, and called it his "Musical will and testament." No less an authority than Saint-Saëns regards this as his greatest work. It is deeply religious, and reflects his mental attitude at this time; also it is touched with the mysticism that was one phase of his mentality. He took as his motto for the work, Paul's words to the Ephesians: "But speaketh the truth in love may grow up unto him all things, which is the head, even Christ." It deals with the nativity, "after Epiphany"—Christ's life and ministry, and with the passion and resurrection.

In this short but impressive work, "The Last Judgment," Louis Spohr has made righteousness of the Christ his theme, and the work breathes a spirit that must have dwelt within the heart of a devout Christian.

In his setting to Cardinal Newman's poem, "The Dream of Gerontius," Edward Elgar, England's foremost composer since Purcell, has written music that proves his marvelous faculty of finding music that matches the words inevitably." This genius, looked upon as having made the only real advancement in the art of oratorio since Handel, has given to the world works that are immortal, in which Christ is the motive, both in this and in his "The Apostles," as well as in "The Kingdom," a continuation of the latter work.

The foregoing are for the most part what are generally considered to be his sacred works. Not alone in this field has inspiration come to composers from the life, mission and eternal importance of the Redeemer of mankind. Some great music is to be found in many of the standard operas which has the Master as its inspiration. Witness the Easter music from "Cavalleria Rusticana," "Faust," "Manon," "Merodiadie," "Le Jongleur de Notre-Dame," "Salome," and others.

Some of the operas take the subject as the main idea, and many of these are among the greatest in existence. Of this class might be cited Meyerbeer's "The Hugenots," Wagner's "Tannhauser," and the latter's "Parsifal," all composed fromlore which undoubtedly had as its background the life of the Savior.

Also in instrumental works we find the Great Story giving inspiration to composers in all climes and in all periods.

The most monumental musical work depicting the Christ has purposely been left for last consideration. Handel's "Messiah" is the most representative work of its kind; it is not asserted, as one has said, that it is the first, but no other such work has enjoyed such enduring popularity—such positive adoration. Volumes have been written about it: numberless sermons preached about it; for generations England has resounded with it from one end to the other. It will live as long as time endures, because it tells in the grand language of an immortal genius, yet one who was so human that he could weep with sorrow and with joy as he set the everlasting theme to enduring music, the great story of stories—the Redeemer—Christ.

# Melchizedek Priesthood

## Season's Greetings

To Members of the Melchizedek Priesthood Quorums Throughout the Church.

Dear Brethren:

Before the present year takes its place in the files of the Past, we desire to express, even though inadequately, appreciation of the excellent labors performed by many of the groups and quorums throughout the Church. Perhaps it is not too much to say that during 1932, many groups have achieved a quorum consciousness heretofore unexcelled. Group action and group influence are becoming more and more manifest, with the result that quorums are now beginning to exert that influence upon their members and upon Church procedure which is required of them by divine appointment.

With true satisfaction, we have noted quorum activity in helping the unemployed, in carrying responsibility of ward teaching, in attendance at quarterly conferences, Sacrament meetings and other authorized assemblies, in assisting missionaries, and missionaries' families, in conducting socials, etc., etc.

Another feature most gratifying is the greater consideration given to the choosing of quorum officers by officials whose duty it is to make such selections. They not only choose with wiser deliberation but also impress more earnestly upon the men so chosen the mighty responsibility quorum leadership involves.

But, brethren, notwithstanding these marks of progress, the fact remains

that we have scarcely more than entered the field of quorum activity—much of the area still lies before us undeveloped.

May the achievements of the past few years prove to each and all a source of encouragement and of inspiration to move on with increased impetus to yet greater heights in quorum efficiency.

God bless you with a realization of His divine approval for duties well performed, and with new and broader vision of achievements yet to be achieved.

With all our hearts, we wish you happiness and success throughout the coming year.

Sincerely and fraternally your brethren,  
THE COUNCIL OF THE TWELVE.  
By Rudger Clawson, President.

## Home Beautification Program

At the Request

By PRESIDENT ROY A. WELKER  
of E. M. Pugmire, President of the High Priests' Quorum.

"A thing of beauty is a joy forever."—Keats.

WHEN a year ago last spring the High Priests' Quorum of the Bear Lake Stake began a home beautification program, they did not realize as they do now how much significance Keats' statement held. Intent, however, upon putting their program into effect, they set to work with a hearty good will, and e'er long the spirit of the thing became quite contagious. Nearly every high priest in the stake began to improve the appearance of his home and to make it more attractive.

How did he do it? Not blindly. He got suggestions sometimes from many sources. He did some planning himself, so that his work would not be promiscuous. He then planted flowers and shrubs and trees, sometimes painting his house and fences and removing objectionable outbuildings and after that exercising care in the task at hand. His neighbor became interested in what he was doing, and he in turn became interested in his neighbor's accomplishments. A sympathetic pride in a common interest grew up happily.

While the High Priests were doing this, the Relief Society members were planting and caring for flowers. Of course in many instances individuals of the two groups were working together—it was one project, but here and there exceptional tasks were

worked out, such as a rock garden, a lily pond, a gladiola bed, a giant pansy bed, etc.

The result was quite extraordinary and transforming. One man, starting out for a stroll one morning in one of the towns, lengthened it to a jaunt of several hours, so attracted was he by the variety and beauty of the yards he viewed. Concluding his pleasure trip, he declared that he had never seen the homes of that community look so well.

At the August quorum meeting of 1931 and also 1932, the presidency

of the High Priests' Quorum called for reports from those whom they had appointed early in the season to visit the various homes for the purpose of noting the advance made in the projects. (Two for each community had been appointed, a high priest and a Relief Society member). These reports were pleasing and rather unique as they revealed a rugged appreciation of the beautiful quite new in the lives of some of those reporting. This will surely carry over into future activity of such projects.

Early in September the Relief So-



*A Home Beautiful*



*Home of E. M. Pugmire, Bear Lake Stake*

## Timpanogos Stake Provides Excellent Melchizedek Ouorum Records

**T**IMPANOGOS STAKE has taken the initiative in providing an individual record for every member of the Melchizedek Priesthood of the stake. This record, printed on a convenient sized card designed to be hung on the wall of the member's room, provides the means for keeping an attractive record, week by week, of every activity provided for members of the quorums of the Melchizedek Priesthood.

The items reported on include Sunday School, Priesthood Class meeting, M. I. A. attendance, Monthly quorum meeting, committee work, visiting sick, etc.; missionary work, sacrament meeting, ward teaching, work in auxiliary organizations, temple work, other

church work, attendance at quarterly conference.

Under the instructions the following information is given:

Dear Brother:

We are each making our own records in our quorum work from day to day and week to week. The information requested of you on this quarterly report is important to your quorum and in reporting quorum activities to the presiding authorities. Do your part as a representative of the Quorum to which you belong.

1st. Attend to your church duties so that your record will be pleasing to you as well as to the quorum.

society, aided by the High Priests' Quorum, held a flower show, both in 1931 and 1932. The variety and quality of flowers shown were beyond expectation. Many visitors left with a deeper appreciation of the efforts of their neighbors and friends than they had before held, as well as, with a desire to do some home beautification themselves. The spirit of the thing is still contagious, and still throbs the thought in the hearts of the participants, "A thing of beauty is a joy forever."

CHARACTER is higher than intellect. Thinking is the function. Living is the functionality. The stream retreats to its source. A great soul will be strong to live as well as strong to think."—Emerson.

- 2nd. Keep your record accurately each week.
  - 3rd. Keep your record up to date.
  - 4th. Keep this record hung in a convenient place in your home.
  - 5th. Bring this report of the quorum officers at the first monthly Priesthood Union meeting of each quarter. Mark the number of meetings or activity attended to in each column with a straight mark thus |. If absent or inactive leave blank. If you feel you were properly excused mark E.

Signed \_\_\_\_\_  
Member of \_\_\_\_\_ Quorum of \_\_\_\_\_

## Elders of South Davis Hold Rousing Convention

THE eight quorums of the South Davis Stake met in annual convention in the Bountiful Tabernacle on the night of October 10 with Elder David O. McKay, a member of the Quorum of the Twelve, as special guest and speaker. It was Elder McKay's third attendance at the annual convention. His visit was only marred by the fact that Mrs. McKay, on account of serious illness, was unable to be present with him. He spoke on the subject: (a) Joseph Smith as an Elder, and (b) What an Elder's Quorum in the Church should be today.

Elder McKay's inspirational speech was the climax of an evening of enjoyment. It was preceded by a pageant given by all of the quorums of the stake in cooperation. This pageant consisted of eight acts, each act revealing some important move in the organization of the Church such as the religious revival which motivated

Joseph Smith's immortal prayer, after the vision, witnesses of the Book of Mormon, restoration of the priesthood, etc.

Musical numbers were furnished by

## Duty of Group Leader

Note: A section is reprinted from the "Supplement to In the Realm of Quorum Activity," in order that group leaders may have clearly in mind their duties in respect to the selection of a class leader for the Gospel Doctrine class in Sunday School.

#### *Choosing the class instructor:*

"President of quorums, or group leaders should be invited into consultation with the Bishoprics and the Sunday School superintendency when the class instructor is chosen." See page 10 of the "Supplement" for other duties.

David Hughes and Lloyd Hess and the Bountiful Second Ward Orchestra. Refreshments were served during the dancing which closed the evening's entertainment.

"All of the four committees were put in active operation to develop each to prepare for this convention," said Wilford C. Wood, in a letter to the *Improvement Era*. "Every elder's home was visited, transportation was arranged for, and the elders themselves did their own printing of their posters which were taken throughout the whole state, furnished their own music and refreshments, so that no one was particularly burdened with expense, and the entire entertainment and program were free."

Elder McKay was presented with a bouquet of flowers which were sent to Mrs. McKay, who was about to undergo an operation, and the entire group joined in prayer in her behalf.

# Aaronic Priesthood

## The Importance of Activity in Aaronic Priesthood Quorums

Excerpts from talk by Fred J. Curtis, Chairman Aaronic Priesthood Committee, Hawthorne Ward, Granite Stake, at Aaronic Priesthood Convention, Oct. 7, 1932

**F**IRST, let me state what I think should be the qualification for a supervisor. He should be primarily interested in boys. To me a boy is the most interesting thing there is in the world. Have you ever stopped to study the face of a boy? Whether he is in the deepest study or whether he is up to some mischief, his face will tell the story. Have you ever seen a group of boys together and tried to study their faces? Every face is a different picture, a different story. The real task of the Aaronic Supervisor is to arouse these boys. I always try to keep in mind when working among the boys of our ward the thought of Jesus at the age of 12. Wasn't he confounding the wise men in the temple? Wasn't it to a boy, Joseph Smith, that this great work was revealed? I think if you will keep these incidents in your mind in Aaronic Priesthood work, that this responsibility will appeal more to you and you will have a thorough realization of it.

I have found in my work that the greatest help is to know a boy by his first name. You may think this is a hard task, but it becomes easy. I have worked with the Aaronic Priesthood for six years and know every boy by his first name. In putting over your activity program you will find this to be a great benefit. Teach by example. You cannot ask a boy to do something you don't do yourself. I have found that if you ask a teacher to be at the ward at 9:30 to prepare the Sacrament and you are not there yourself, he will immediately think there is something wrong. You should be on the job even if the boy is supposed to do it.

The next step is to instil in the boys the responsibility of the Aaronic Priesthood. We try to cooperate with the boys 11 and 12 in the Sunday School, and we try to instil in these boys what a wonderful opportunity it is to become associated with the Aaronic Priesthood. If we have a social we always invite these boys of 11 and 12 years of age. When a boy becomes of age to enter the Aaronic Priesthood, he is invited to do so by the bishopric. We have one letter for

Deacons and another for Teachers and Priests. These letters outline the duties of the various offices. If a boy is to be ordained a Deacon a meeting is held at which his mother and father are present and in this meeting it is explained to him the duties of the Aaronic Priesthood and the duties he will be expected to perform as a Deacon. He is given the letter and he takes this letter home with him. We have a place on the letter where he can sign his name and where his mother and father can sign their names. He brings the letter back the next Sunday. This letter is always kept on file in the bishop's office. If we have a boy who doesn't like to fill his assignments, we find it to be a great help to show him the letter he originally signed. We do the same way with the Teachers and Priests.

Another good thing is to place responsibility on the quorum officers. You will be surprised at the results. Respect them in their positions. Always have the boys give their instructions to the quorum. Put the boy on his own. Let the boy make the assignments, the president the first month, the first counselor the next month, the second counselor the next month, and so on. You will have a great deal more success than if you make these assignments yourself.

Another thing that is helpful is to have an outline planned before you arrive at your class Sunday morning. You cannot work out an Aaronic Priesthood program by coming to Sunday School or quorum meeting and deciding what you are going to do after you get there. You have to have your program outlined and know what you are going to do. The boys are always on the alert. You have to keep one jump ahead of them.

Relative to assignments, we have a card system by which we keep a record of assignments made and filled. This card we hand to the President of the Quorum on Sunday morning. The card I have here is for the Priests' class. On it we say, for instance, "You will kindly appoint three Priests to prepare the Sacrament on Sunday morning, October 3. Also appoint one member to give a talk on Sunday morning, October 3. Also kindly give the names of boys whose ward teaching has been done so far this month." We give this card to the president of the quorum. He in turn makes his assignments and when the class is over he has a list of boys who expect to fill these assignments. We have found this to be a wonderful help in our Aaronic Priesthood work.

To me the greatest assignment in

Lesser Priesthood is the passing of the Sacrament. We had quite a time to put over to the boys the reverence that is needed in passing the Sacrament, so we decided that we would hold a campaign among the Aaronic Priesthood members for better order and better reverence during the passing of the Sacrament. We were also allowed to announce in meeting that this campaign was on both in Sunday School and Sacrament meeting and that we expected every member of the ward to cooperate and we have found this to be a wonderful help. We have also adopted the uniform dress in our ward, especially by Deacons. We had some opposition to this when we first started out. I believe that the boy will come out if he has a white shirt and a black bow tie. He feels a little bigger. This also has a wonderful effect on the boys 11 and 12 years of age. When they see these Deacons they long to become a Deacon.

If you will notice the roll books of the Aaronic Priesthood you will see among the designation of assignments that one of the assignments is to bring in new members, not ordained, and one is to bring in new residents of the ward; also to notify members of meetings and visit quorum members. To me this is the second most important thing in our assignment work. In our ward we have put this up to the presidency of the quorum. They appoint certain boys to visit the inactive members. We have also had the cooperation of the correlation committee. We have got to the stage now where our correlation committee is dealing with only those who are over 20 years of age. We have only six boys in our ward who are not active. I attribute this to the work that has been done by the boys. If a boy misses two meetings he is immediately visited by the president of the quorum. This has also reflected in the attendance at Sacrament meeting. We have had some wonderful results. We have had around 30 or 40 boys and on May 15 we had 135 boys in attendance at Sacrament meeting.

Relative to ward teaching, we generally use our Teachers and Priests to do this work. Every boy who wants to go ward teaching makes it known and we report to the block teachers that this boy wants to go. You will find that these boys want to do ward teaching. We have also tried to assist the bishopric in repairing the meeting house, getting wood for the poor, etc. Also, in connection with assignments, we have had our Priests do work at the Temple. In our ward we have taken in the President of the Gene-

logical Society as a member of the Correlation Committee. We have had wonderful help from these men. They can promote a whole lot of activity among the Lesser Priesthood, especially in connection with the Book of Re-membrance.

I might say in connection with this matter of following up assignments, we follow them up by telephone. This is where knowing the first name of the boy helps out. Or, you might meet him on the street and say: "John, I see you missed out last Sunday." You will find this is one of the greatest helps in our work. In our ward we have filled 5,615 assignments in 9 months. We have an average of 65% of the total enrollment. I may say that we have had the cooperation of the Sunday School and the Mutual.

If you want to get a thrill out of doing anything in the Church, you should do Lesser Priesthood work. I can testify to you that there is no other work in the Church out of which you will get more satisfaction. You will get your reward in having the boys come to you in later years and thanking you for what you did for them, and knowing that there is nothing greater than leading these boys to clean, upstanding manhood.

### South Sevier Organizes for Increased Activity

FOR the purpose of increasing the effectiveness of Aaronic Priesthood work in the South Sevier Stake, an Aaronic Priesthood committee of nine men, three being members of the High Council, has been organized in conformity with the plan suggested by the Presiding Bishopric.

In a report from the Stake Presidency through Walter O. Lundgreen, Stake clerk, the following information is given:

"We realize that this activity has not advanced as it should have done, especially during the summer months,

as the attendance of the boys at their meetings was not stressed so much. There are Aaronic Priesthood Supervisors in 6 of the 8 wards.

"However last evening a new enlarged Stake Aaronic Priesthood Committee which had been chosen and sustained, met and were set apart and their work was thoroughly organized. There are nine men on the committee with three directing the work of the Priests, three Teachers and three Deacons. There is a High Councilor in charge of each grade of the Priesthood and six other boys' men to assist them. Each of this committee will have four wards to visit each month, thus there will be three visitors in every ward every Sunday to stress the work before the Bishopric and their supervisors. The personnel of this committee follows: Christian M. Sorenson, H. C., Chairman; Lloyd N. Gleave and Rulon Melville in charge of Priests; Francis A. Gay, H. C.; Delbert Wells and Loren P. Christiansen in charge of Teachers; Delbert G. Ence, H. C.; Lyle A. Asay and Earl Porter in charge of Deacons.

"These brethren are going out to win and we feel certain that better results will be forthcoming in the future."

### St. Joseph Stake Has Interesting Ward Conference Program

PRESIDENT HARRY L. PAYNE, of the St. Joseph Stake, has sent to the office of the Presiding Bishopric the program for the Annual Ward Conferences of the wards of that stake.

The program outlines four sessions in which the work of the Aaronic Priesthood is well represented. Members of the Bishopric are expected to report at the first sessions of the conference on the activity of the quorums under their direction; the bishop to report for the Priests, the first counselor for Teachers and the second counselor for Deacons.

A five minute talk by a deacon on a subject from the Deacon's lesson book is also scheduled.

In the second session to be held in connection with the Sunday School a teacher is to give a five minute talk on a lesson from the Teacher's manual for the current year. Between Sunday School and the afternoon session of the conference a meeting of the Ward Correlation Committee is to be held with the secretaries of all auxiliaries requested to be present with their roll books. At the afternoon session a Priest is to talk for five minutes on a lesson from the Priest's outline.

This excellent plan of making the Aaronic Priesthood a feature of the Ward Conference is certain to have satisfactory results, especially when handled in such an effective manner.

### Kanab Stake Presidency Reports on Correlation

**K**ANAB STAKE activity is to be speeded up and every ward is to carry out the Correlation plan and the Aaronic Priesthood supervision plan, president Heber J. Meeks reports to the Presiding Bishopric.

Practically all wards are organized and ready for the winter's work and considerable improvement is expected over last year. The report states that an effort is to be made to establish the proper balance between the Scout department and Aaronic Priesthood work as in some cases Scouting appears to have been given greater emphasis.

The report is very encouraging and indicates a determination to follow the Church program for the training of young men in its entirety.

### Genealogical Lessons in Aaronic Priesthood Quorums

**I**T is recommended that genealogical work for the quorums of Priests, Teachers and Deacons in the Aaronic Priesthood be given special emphasis. Under the plan of cooperation between the Aaronic Priesthood and the Genealogical society adopted some time ago, one lesson each month in each of the quorums of the Aaronic Priesthood is to be devoted to the study of genealogy. Each of the lesson books provided for the quorums contains the lessons recommended for use usually for the fourth lesson each month.

Beginning with the Deacons' quorum, each member is urged to take up the Book of Remembrance which was designed especially for the quorums of the Aaronic Priesthood. The plan begins with each member securing his patriarchal blessing which is to be copied into the Book of Remembrance.



Deacons and Leaders from Hyrum First Ward

## ALTERNATIVE GIVEN

In missions where there is no patriarch, the person making out the book may, instead of obtaining his patriarchal blessing, write an account of his own baptism and confirmation as a member of the Church, telling who officiated in the ordinances, where, when any other information needed to tell the story. When this is done, the first award may be given just as though the patriarchal blessing had been obtained and copied into the book.

In addition to the teaching of the principles of genealogy the Book of Remembrance provides for each member of the Aaronic Priesthood making a record of his own personal history as well as that of his family. Family pictures as far back as they are obtainable are also provided for. It is designed that when the book is completed it will contain all the information available regarding the person making the book and all his ancestors.

## BAPTISMS URGED

Baptismal excursions are to be arranged under the direction of the leaders of quorums in cooperation with the local genealogical committee. One provision in the Book of Remembrance is that each deacon is to be baptized for 100 of his kindred dead for which he has, preferably, assisted in preparing the necessary information.

The work is to be carried on under the direction of the bishopric by the supervisors or class leaders of the quorums. The lessons are to be given in regular order, one each month and all members are to be encouraged to devote as much time between meetings as is necessary to accomplish the work outlined.

It is urged that where this work has not yet been taken up that provision be made to begin with the regular lessons at once.

Where assistance is desired it is suggested that local genealogical committee members be invited to assist the supervisors.

These lessons are given in detail in the books prepared for each Aaronic Priesthood quorum. In each lesson there is an activity outlined and an award is provided for carrying out the activity. These awards, also Books of Remembrance, with extra sheets of all kinds may be obtained from the Genealogical Society of Utah, 47 East South Temple street, Salt Lake City, Utah.

We recommend that plans be made immediately for carrying out these Genealogical lessons in connection with the other lessons provided for each Aaronic Priesthood quorum.

*The Presiding Bishopric.*

## Aaronic Priesthood Training Conferences

ON Saturday, October 8th, a plan of leadership training for Aaronic Priesthood supervisors was inaugurated by the Presiding Bishopric. At a meeting held on that date the first of a series of Leadership Training Conferences to be held throughout the Church was conducted. The program included a discussion of all phases of Aaronic Priesthood leadership, and a study of the problems of leadership among young men. The meeting was highly successful and indicated a rapidly increasing interest in this important phase of church activity.

The first of the District Leadership Conferences to be held throughout the Church was held Sunday, October 30th at Logan. The six stakes of Cache Valley participated. More than 200 Aaronic Priesthood leaders were present. The second conference, which included stakes of the upper Snake River Valley, was held Sunday, November 20th, at Idaho Falls. Dates for similar conferences in other districts are now being arranged.

It is the purpose of the Presiding Bishopric to give every possible help to Aaronic Priesthood leaders throughout the Church, and this means has been adopted for that purpose.

## Hyrum First Ward Conducts Deacons' Contest

TWENTY-FOUR deacons of Hyrum First Ward of the Hyrum Stake were given a free trip to the General Conference and the Utah State Fair with visits to the Bureau of Information, Museum, the Utah State Capitol and other points of interest in Salt Lake City, a reward for achievements in a contest conducted by the Bishopric and the Aaronic Priesthood Committee.

Points in the contest were awarded for attendance at quorum meetings and at Sunday School observance of the Word of Wisdom, filling assignments in quorum work and providing a satisfactory excuse when unable to fulfill any duty or assignment.

The boys were accompanied to Salt Lake by Bishop A. Silas Allen, Victor E. Israelson of the Bishopric, John A. Israelson of the Stake Presidency and other leaders. They were met on the Temple grounds by Presiding Bishop Sylvester Q. Cannon and Bishop David A. Smith, first counselor in the Presiding Bishopric and Elder George Albert Smith of the Council of the Twelve. Oscar A. Kirkham and John D. Giles also participated in the reception given the boys. The officers in charge report that the contest has done wonders for the quorum during the summer months.

## Teachers' Quorum Publishes Paper

OUR MESSENGER" is the name selected by the Teachers' Quorum of the Eleventh Ward of the Ensign Stake for a monthly newspaper published by the quorum. The first issue appeared in October. It contained news of the quorum activities, greetings, a brief history of the life of Joseph Smith with a portrait and other interesting material. Number two was devoted to the life of Brigham Young, a story of Hallowe'en, a contest announcement, and a quorum "Who's who." It also contained a mirth column. The paper is financed through subscriptions of fifty cents a year. There are no advertisements.

The paper is issued in connection with a drive to bring every young man of Teacher's age into activity. William DeBry is president of the quorum and Weldon V. Moore is supervisor. The staff of the paper includes Clarke P. Russell, editor-in-chief, Cal Christensen and Harry Fenna, reporters and Bud Richards, manager. A new staff of reporters is secured for each issue, giving all members an opportunity to participate in the publication. In succeeding issues the Priests and Deacons have been invited to have a column devoted to their quorum activities. The Teachers' quorum members are following a missionary plan designed to reach every possible member in the ward. One member is assigned each week to study and discuss current events.

## Birthday of Joseph Smith

EVERY leader of Aaronic Priesthood should take note of the approaching birthday of the Prophet Joseph Smith. This should be called to the attention of all quorums on Sunday, December 18th, the birthday anniversary being December 23rd.

The Prophet was born December 23rd, 1805, in Sharon Township, Windsor County, Vermont. This was 127 years ago. His birth-place is now owned by the Church, and a beautiful memorial cottage and an imposing granite monument have been erected. Thousands of visitors, each year, make the pilgrimage to the home of the great Mormon Prophet.

The large picture of the Prophet in this issue of the *Improvement Era* should be shown to members of the quorum, and a statement made regarding the life and accomplishments of the man who was chosen to establish the Church in this dispensation.



"To do justice and judgment is more acceptable to the Lord than sacrifice."—*Jewish Proverb.*



# MUTUAL MESSAGES



## Executive Department

*Send all Correspondence to Committees Direct to General Offices*

### General Superintendency

Y. M. M. I. A.

GEORGE ALBERT SMITH,  
RICHARD R. LYMAN,  
MELVIN J. BALLARD,

*Executive Secretary:*  
OSCAR A. KIRKHAM

### General Offices Y. M. M. I. A.

47 EAST SOUTH TEMPLE STREET

### General Offices Y. L. M. I. A.

35 BISHOP'S BUILDING

SALT LAKE CITY, UTAH

### General Presidency

Y. L. M. I. A.

RUTH MAY FOX,  
LUCY GRANT CANNON,  
CLARISSA A. BEESLEY,

*General Secretary:*  
ELSIE HOGAN

## Executives Divide Responsibility But Act as a Unit

**A**FTER several years' experience it is conceded, we believe, by all of our M. I. A. officers that the plan of dividing responsibility among the three members of the Presidency of each association makes for the efficient carrying on of our program. Our work naturally divides itself into three parts: (1) general features, such as organization, membership, attendance, *Era*, fund, etc., which form a background to our entire program; (2) manual studies and other phases which have to do with the individual departments; (3) the

recreational or activity program which more or less concerns the association as a whole. These three divisions of the work are now quite generally assigned to the three members of the executives, to each being given the part for which he is most adapted.

However, it is always understood that this assignment should not draw apart the members of the Presidency. First and always these three constitute the administration group of the organization and must work as a unit. While the President stands at the head and has the final deciding voice in

any question, the counselors assist in every plan that is inaugurated. To be intelligent advisors each must be a specialist in his own division of the program but each must also know, in a general way at least, the program of the other departments.

This is important in the ward and even more so in the stake organization for stake officers travel through the stake in the capacity of supervisors. They should be able to give specific and complete information in their own department of work but also general information in regard to all of the other divisions of activity.

## Introducing New Board Members

### Claire Parrish Dorius

**C**LAIRE PARRISH DORIUS, recently appointed as a member of the General Board of the Mutual Improvement Association, was born in Centerville, Davis county, where she spent her early childhood. Her father, Joel Parrish, was a pioneer of 1847. Early in his life he lived in Canada. His parents then moved their family to Illinois where they all joined the Church a few years after the organization. The mother of Mrs. Dorius was Emma Ford Parrish, born in England, who came with her parents at the age of six to Utah in answer to the gospel's call. She became the second wife of Joel Parrish.

She later attended the U. A. C. at Logan when Dr. Widtsoe was president of that institution, from which she graduated in 1911 with a B. S. in Home Economics.

When Sister Dorius was three years old her mother died so she became a very close companion of her father, who was a great reader and much interested in the finer things of life. He was intensely devoted to his religion and tried to instil its principles into the lives of his children.

Her grade school education was obtained in Davis county. During her

girlhood, Mrs. Dorius acted as a Sunday School teacher in the Centerville ward. Later she attended the L. D. S. high school for two years, and then entered the B. Y. U. at Provo to finish her high school course. At that time

she spent several months acting as the secretary to Apostle John A. Widtsoe, assisting him as stenographer as he wrote a set of the lessons for the Y. M. M. I. A. manual. During her college life she again acted as secretary to Dr. Widtsoe in a large Sunday School class of college students.

After graduation from the U. A. C. she was employed to take charge of the Home Economics department of the L. D. S. high school, which position Mrs. Dorius held for three years. At the request of President Widtsoe she was induced to take charge of the Boys' and Girls' Club work under direction of the U. A. C. Extension Division.

She was married to R. E. Dorius in 1916 and located in Salt Lake City. While they have been raising their three children they have traveled considerably in Colorado, Wyoming, Montana and Idaho and have participated in the Church organizations in the various cities. Mrs. Dorius acted on the Salt Lake Stake Mutual Board for eight years in charge of the Gleaner department. Since then she has acted as class leader in the Adult department for two seasons. She subsequently completed a course as hospital dietitian at the L. D. S. Hospital in Salt Lake City and devoted a year to her course and was assistant dietitian in that insti-



Claire Parrish Dorius

tution. She has also had charge during some of the seasons past of adult classes in nutrition and child care at the Civic Center. She is at present acting as a director of adult education in the City Council of the Parents-Teachers' Association.



Bertha K. Tingey

### Bertha K. Tingey

**B**ERTHA K. TINGEY of Salt Lake City, Utah, daughter of John Hasler and A. Babette Kunzler, was born in Willard, Utah, and appointed to the M. I. A. General Board during July, 1932. She attended the public schools of Salt Lake City, where she received a scholarship to the University of Utah. After graduating from the Normal Course, she taught school four years.

On June 22, 1911, she married Joseph S. Tingey, Jr., son of Joseph S. and Martha H. Tingey, former General President of the Young Ladies' Mutual Improvement Association.

Sister Bertha Tingey is the mother of four splendid children who are following in the footsteps of their parents.

Sister Tingey has been active in Church work all her life. In the Sunday School, she assisted in organizing and developing the first group system of teaching in the Kindergarten and Primary classes. She began her M. I. A. work as secretary of the Junior Class when she was thirteen years of age and has served in all of the important offices of the organization in her ward.

Sister Tingey is also active in political and civic circles. Her chief hobby is that of applied arts and crafts. She has taught this subject to the Adult Classes in the public schools, in con-

nexion with the Civic Center. She is a member of the Salt Lake Council of Parents and Teachers, having the Room-Mother Project in charge, which develops close contact between parents, teacher and child. She has closely studied individual characters and their problems which has resulted in her tactfully solving them.

Her service in the Church of Jesus Christ has been characterized by her willingness to work. Her keenness of insight into human nature, her tolerance for the differing opinions of others, and a spirituality which recognizes in every erring soul, a child of God whose heart can be reached through loving kindness and sympathy, have won her the love, respect, and confidence of those associated with her. Her work of preparation early in life qualified her to fill the many positions of trust with honor to herself and to her people.



Helen Spencer Williams

### Helen Spencer Williams

**H**ELEN SPENCER WILLIAMS, a daughter of John D. and Clarissa Young Williams, and a granddaughter of Brigham Young, is one of the latest additions to the General Board, and one whom the Board, as well as the M. I. A. throughout the Church, is hailing with delight. At her birth in 1896 she must have begun to develop a cheerful disposition, to have reached the point of joyousness she has since attained.

Sister Williams comes to the General Board from the Stake Board of Ensign Stake, where she was particularly active as Gleaner Leader. Her efforts and enthusiasm for the Gleaner Project, "I Will Gather Treasures of Truth,"

have been productive of definite results for as one girl said, "Helen Williams not only helps us to understand what we ought to do, and how to do it; she makes us want to, as well." She is possessed of fine mentality, unusual personality, and true spirituality, and with these qualifications she is sure to succeed beautifully in M. I. A.

Sister Williams is the wife of Rex Williams and the mother of three fine sons, and her home experience makes her very human and lovable. Educated in the public schools of Salt Lake City, the L. D. S. High School, and the University of Utah, she always has been prominent in cultural movements and programs. Drama has been a sort of hobby with her, inherited, no doubt, from her father whose success in "home dramatics" is one of the things people tell their children about. In high school and college she was always identified with dramatic departments, and her experience in this direction will be most helpful in the activity program of the M. I. A.

Sister Williams is a true daughter of her excellent parents, a typical product of her pioneer ancestors, and an ideal M. I. A. worker. More than that need not be said of anyone.

### Erma Roland

**E**RMA ROLAND combines perfectly the qualities of youth and newness with a genuine understanding of human nature, and ability to lead



Erma Roland

young people successfully. Her father, the late August Roland, was of German descent; her mother, Delia Johnson Roland, is Swedish, and her old-world

heritage of stability is marked in her character.

Erma was born in 1902, and is the only 20th century member of the General Board of Y. L. M. I. A. Educated in the Granite district public schools, the preparatory school of the University of Utah, the college of the same and, for a season, at the New York University, she has developed her intellect and personality to a delightful extent. In M. I. A. she has come up from the ward ranks, through the stake, and into the General Board with a clear conception of the organ-

ization ideals and purposes, and equally clear ideas as to methods of making realities of these ideals. The Stake board of Grant Stake feels that a great gap was made in their ranks when Sister Roland was called to the General Board, but they feel, too, that only through the work of such as she can the general plans and outlines be made practical and of greatest use throughout the Church.

Community Activity was her field in the Stake; now it is the same, plus Junior Girls' Department affiliation.

Experienced in the lines of dancing, speech and drama, she was not long in fitting herself into her niche on the General Board, and as time goes on, her fitness will manifest itself with increasing emphasis.

Friendly, lovable, charming, she has about her also a quiet dignity which is delightful. The General Board is proud and happy to announce the membership of this girl, with the certainty that she will be welcomed and loved in whatever parts of the Church her duties call her.

## Suggestions for Union Meetings

**S**TAKES whose Union Meetings are held on days other than Sunday may be glad to consider the plan being followed by Pioneer Stake. This Stake holds its Union Meeting on a Monday evening and endeavors to make it as nearly like a regular ward Tuesday evening meeting as possible.

Opening exercises are held from 7:30 to 7:45. At 7:45 all of the

departments meet for discussion of manual work for the coming month. In the 45 minutes at their disposal there is not time to study all of the chapters scheduled but there is time to touch upon the high spots of each and to give many suggestions for better teaching, for methods in interesting and holding the members, and for miscellaneous items connected with the manual and project work.

At 8:30 all of the groups re-divide themselves into activity groups—dancing, drama, music, public speaking, and story, and for 45 minutes discuss and demonstrate these activities. In this way class leaders become familiar with the activities and the activity leaders with the manual work, thus promoting a correlation that makes for better understanding of the entire program.

## Field Notes

### Hollywood Stake Slogan Presentation

**A**T Torrey, Wayne County, Utah, may be found a most interesting private collection of prehistoric evidences. These have been gathered by Bishop E. P. Pectol over a period of thirty-five years and along with the more common collections of baskets, grinding stones, arrowheads and skeletons, contain some articles of unusual interest to Latter-day Saints. Included among these are pottery made of cement, burial robes made of skins and marked very similar to our garments of today, and a group of circular shields of thick hide tanned almost to the toughness of metal and painted with striking designs. These shields contain trappings which permit of their being attached loosely around the neck and have loops for inserting the arm, permitting the free use of both arms in drawing a bow or wielding a spear.

In the Book of Mormon we read "that Moroni had prepared his people with breast plates and with arm-shields" (Alma 43:19) and that "the army of Zerahemnah was not prepared with any such thing" and were naked save it were a skin which was girded about their loins. And when the work of death commenced on both sides it was more dreadful on the part of the Lamanites for their nakedness was exposed to the heavy blows of the Nephites with their swords and their cimeters, which brought death almost at every stroke. While on the other

hand "there was now and then a man fallen among the Nephites, by their swords and the loss of blood, they being shielded from the more vital parts of the body, or the more vital parts of the body being shielded from the strokes of the Lamanites, by their breastplates, and their armshields, and their headplates." (Alma 43:37.)

These shields, shown in the accompanying photograph, have been reproduced in Hollywood Stake, and used in presenting the M. I. A. Slogan at the opening Union meeting, the suggestion being given that a shield in the form of our M. I. A. Slogan would be probably just as efficacious and de-

sirable today as in the time of the Nephites in protecting the more vital parts of the body.

The young ladies in the larger picture are, from left to right, Ruby Lundquist Smuin, Effie S. Walker and Ruth L. Fox, holding the positions of Beehive leader, Second Counselor, and Era Directors, respectively, in the Y. L. M. I. A. of Glendale ward, Hollywood Stake.

During the presentation of the slogan at the Union meeting mentioned these young ladies passed out cards printed in gold and green and bearing the new M. I. A. slogan.—Samuel H. Hanks, Stake Era Director.



Hollywood Stake Slogan Presentation

# Adults

## Hobbies

**W**HAT is a hobby? How many people have a favorite pursuit, something they love to do more than almost anything else in the world—something they choose to do when the time is theirs to use as they wish?

Hobbies divide themselves into three fundamental groups—

1—Acquiring of knowledge, or study;

2—Collecting or acquiring things;

3—Making things, or creating.

"The acquiring of knowledge is the serious work of the world's greatest thinkers; Socrates, Plato, Newton, Darwin found learning to be the all absorbing passion of their lives."

We, as a people, have been instructed by revelation to seek knowledge as the only means of salvation and exaltation. We are saved or advanced no faster than we gain knowledge. We believe in the thought, oft expressed, that knowledge is power. (Read Doctrine and Covenants, Sec. 88:77, 78, 79.)

One man who never reached college had in his library many volumes on the subject of psychology, and had read them all, underscoring notations of interest. This man had a liberal education on the subject—he had followed his hobby.

The second type of hobby—the collecting hobby—is as varied as are the number of things there are to collect. It is perhaps the most generally popular type of all.

The urge to create is present with most people, and it can never die. Creative hobbies for women are called fireside hobbies, as they are generally carried over at home; such hobbies are usually accomplished with the hands.

Today our scope of creative work is as wide as the world, because, through the great inventions, the doors of the whole world are opened, and the art of all nations and people is ours to copy, to adapt to our needs, to enjoy.

Analyze the people in whom you are most interested, and you will find, almost surely, that they are interesting because they are following their hobbies, and making their lives interesting thereby.

*Define a hobby.*

*Of what value is a hobby?*

*Can hobbies be changed?*

*Prove that it is never too late to take up a hobby.*

*What do you think of the statement that the greatest proof of friendship is awakening another to the delight of developing a hobby?*

*Why should parents encourage in*

*every way their children's interest in hobbies?*

Through the pursuit of a hobby, many people have discovered interests which have guided them in their choice of a life work. Many a boy, interested in crystal radio apparatus, has become a radio expert. Many a girl, finding herself interested in playing hospital, and binding up the broken members of dolls, has turned to nursing. A package of seeds, sent at random, has aroused a passionate love of gardening. Soap sculpture, water colors, kodaks and other things have been instrumental in leading young people to a realization of true joy, which is the reward of "riding a hobby."

"Blessed is he who has found his life's work."

Dr. Dexter, President of Whittier College, says: "It is more important to educate for leisure than for labor."

# Seniors

**T**HIS new department is organized to include the young people of the church both married and single, of the ages of 24 to 35 inclusive. From a survey conducted by the General Boards, it became apparent that the people of this age were generally not attending the M. I. A.

If this has not already been done make a list of the people in the ward who are not attending Mutual, then set to work to get them interested in the new class.

From the General Board survey it became apparent that:

(a) People of this age have common social interests and desire to be together.

(b) That subject matter that deals with the vital social problems of today appeals to their interest.

This is the age, it is to be observed, when men and women are beginning to assume responsibilities of family and civic life and greater business and religious obligations. They are conscious at this period, as at no other time in their lives, of the tremendous responsibilities before them.

## The Class Leaders

**T**HE class leaders must be readers—well-read in the problems of the day as well as in the gospel. They must be able to hold the threads that lead out to all members. They will not necessarily be lecturers, but they should be able to lead the class to discuss the subjects.

In the M. I. A. Community Activity Manual you will find interesting material on the subject of the fundamental urges in humankind. In the topics there presented, it is the aim to give to human interests a deserved degree of dignity.

To make the class period serve its highest possibilities, let members of the class, or someone outside who is known to have a delightful hobby, appear before the group with demonstrations and illustrations. It may be music, collecting, or flower raising. One woman whose hobby is dahlias raising has been awarded prizes many times in competition with professionals. It would be most interesting to have such a woman tell of her flower methods and secrets.

Book reviews, photography, collecting of rocks, insects, or other objects, may be given in the class with excellent results. If there is in your ward a copy of the "Young Woman's Journal" for October, 1928, look up the article on "Hobbies" by Rose W. Bennett. It is full of charm, and most persuasive.

They are supposed to be two in number, one Young Man and one Young Lady representative. It is suggested that one of the class leaders or someone else appointed by them might well make a collection of magazines, current and old, and arrange a place in the meeting house or some home where members of the class could call and read the articles pertinent to the subject under discussion or take home to read and study. If the latter course is allowed, a record should be kept of the distribution and return of the magazines.

## Plan for the Evening

7 p. m. Officers meeting for prayer and check up.

7:30. Regular M. I. A. opening exercises.

Three nights of each month:

7:45. Manual Lesson, under class leaders.

8:30 to 9:15. Recreation. For this period the department may choose the Appreciation course desired and its representative on the Community Activity Committee will cooperate with other members of that committee in correlating and carrying it forward.

The other night each month:

7:45 to 9:15. Recreation program, as outlined in Senior Manual, pages 99 to 101.

## Indoor Baseball

Last month we asked the ward groups to try a suggested program of activity and to report later in the season the degree of their success. One activity suggested was Indoor Baseball.

Indoor (playground) baseball is the National Game, in a modified form that makes it adaptable to many age groups, to small playing areas, and a minimum of equipment and expense.

The game is played on a diamond 35 to 60 ft. with an indoor bat and a 12 inch soft baseball.

The rules are very similar to those of Regulation Baseball except that an underhand pitch is used. Team numbers nine or ten players with an additional short stop on a team of ten.

This game bids fair to be a universal game for all ages with little danger of personal injury if played with groups of equal ability and in sport clothes—no high heeled shoes for women.

Preliminary practice in pitching, batting and catching will help to improve the skill and also enjoyment of the most amateur player.

Rules and regulations may be secured from an Athletic Equipment and Sports Store.

## Sunday Evening Joint Session for January

### GENERAL Theme: Mormon Ideals of Citizenship.

1. Singing—America
2. Prayer—An M Man.
3. Presentation of colors—Boy Scouts.

4. Singing—"America The Beautiful," by Girls' Chorus.

5. The Slogan: "We stand for enrichment of life through constructive use of leisure and personal service to fellow man." (This is right.) Perhaps the senior class would enjoy presenting it.

6. Instrumental or vocal number of some patriotic character.

7. "My ward's record in citizenship," by a Gleaner Girl. Material for this talk may be gathered from the elders in the ward. The ward record in the war; the ward record in caring for the sick and needy, in sending out missionaries to preach righteousness, in exercising the franchise in the last election, in the most recent school election, in supporting schools by taxation and parent-teacher organizations, etc. (6 minutes.)

8. Vocal or instrumental selection.

9. "Mormon Ideals of Citizenship," by a member of the Senior Class. See Senior Manual, page 29 for suggestions.

10. Closing song: "Star Spangled Banner," or some other patriotic number.

Benediction—A Vanguard.

## M Men-Gleaners

### Our Social Obligation in the Home

THE discussion for M Men and Gleaners for January will be, "Our Social Obligation in the Home."

The outline is found in M Men's Manual, page 46—Gleaner Manual, page 61.

This should be an outstanding lesson with much interesting and free discussion as the comfort and peace the whole world needs today may be found in the home. In Boston and many other cities the young people have been organizing what they call "Back to the home clubs." These groups are planning to spend evenings in homes instead of in shows, public dances, or car riding. The slogan will be "Less money, more friendship for women."

The talk by Gleaner will be—"Cooperation a vital factor in happy home life." In this talk our young women can surely give much inspiration and information as to the importance of cooperation in the home group. Make definite comparisons of homes and see where some have been disturbed because of lack of love and willing service. Give little homely incidents which have helped in making happy home life. Show that the saying—"Home is a place to sleep and eat and quarrel" is not applicable to the real Latter-day Saint home. Show how a woman or girl may have an influence in the home for good and how that influence may help a neighborhood or community.

THE subject of the talk to be given by the M Man at the joint meeting of the M Men-Gleaners for January is "The Influence of the Home Building Latter-day Saints."

Since the earliest days of the Church, the home has held a most important place in the lives of the Mormon people. It was for the purpose of

establishing homes, where they could live and work out their lives according to the teachings which they had accepted, that our fathers and mothers came into this great western desert land. When they built their homes they dedicated them with fitting ceremonies and recognized in them institutions for the development of character and the enrichment of life. Recently a nationally known Jew, Lucius L. Soloman, paid a beautiful tribute to the Mormon pioneers, in which he said, speaking of Salt Lake City, "For out of the very dust of the desert they have raised this brave and beautiful city. Somehow, they seemed to have caught the sunshine of God in the stone and brick and the timbers of their dwellings, and have planted therein not one ignoble prejudice, not one resentful memory of their tragic past."

It mattered not that the structure itself was crude in construction and humble in appearance. The most worthwhile things about a home are not the materials that go into it, but rather the influence and the spirit that is created by those who inhabit it. Abraham Lincoln was born and reared as a child in a little log cabin, and yet that log cabin was a wonderful home, because therein there lived a wonderful mother and a son who had acquired the ability to appreciate and understand. Edgar Guest beautifully emphasizes this thought in his poem, "A Hep O' Livin'."

"Home ain't a place that gold can buy or set up in a minute.  
Afore it's home, there's got to be a heap o' livin' in it.  
Within its walls there's got to be some babies born, and then  
Right there you got to bring 'em up to women good, and men.  
And gradually, as time goes on, you'll find you wouldn't part  
With anything they ever had—they've grown into your heart.  
The old high-chair, the play things too,  
the little shoes they wore  
Ye hoard, and if you could, you'd keep  
the thumb prints on the door."

### M Men Pledge

*To conquer self and fearlessly to stand for what is right, no matter who oppose, I will devote my strength.*

*To keep my body clean, to speak what is but fine and true, to build a mind where Deity may reign, I dedicate my youth.*

*To honor those who gave me being, to shelter womanhood from stain, to serve my land by keeping its decrees, to render to my Maker what is due, I consecrate what might be mine.*

*With Divine help, I will be an M Man from this hour.*

There is no greater blessing that can come to an individual than that of being born and reared in a good home. The lessons, the experiences and loving memories acquired therein are the materials that largely go to make up our lives and character. A great American has said, "From the hearthstones, around which linger the recollections of our mothers; from the firesides, where our wives await us, come all the purity, all the hope, and all the courage with which we fight the battle of life." As the years go by, the homes, especially of our childhood, become (Continued on page 114)

# Gleaner Girls

## Course of Study

ON December 13th and 20th we will study Chapter VI, Abinadi the Martyr; and Chapter VII, Alma—a Study in True Nobility, of the theme, "An Appreciation of the Book of Mormon." (See Calendar in Gleaner Manual and pp. 90-97.) Elder George Reynolds in "The Story of the Book of Mormon," pp. 82-88, gives an interesting account of the ministry of Abinadi, who was one of the greatest of prophets, and the organization of the Church of Christ among the Nephites, with Alma as the founder.

## Project

ON December 27th—the Project evening—we will take up the division of "My Inspiration." (See Gleaner Manual, p. 50.)

We are happy to tell you that our General Presidency have caught the spirit of gathering "Treasures of Truth" and have books of which they may very well be proud. We appreciate their cooperation and support in carrying forward the Gleaner Project. We give here a "treasure" from each of the books of Sister Ruth May Fox, Lucy Grant Cannon and Clarissa A. Beesley, from the division of "My Inspiration."

## My Inspiration

THE prophets of the Last Dispensation are and have always been my inspiration. From childhood to the present moment I have listened to their counsels as being the very word of the Lord to His people. I have never heard one of them give instructions to the members of the Church that have not been for their benefit. Neither have I known anyone who has not been made happier by following their advice.

Thank God for the prophets of the Latter-day who are set as watchmen on the towers of Zion and blessed are the people who give heed to their warnings.—*Ruth May Fox*.

## My Parents

WHEN I reflect on my past life and think of those dear ones who have influenced me my parents are foremost in my mind. With Nephi I can truly say "I was born of goodly parents." How tenderly and lovingly they cared for me as a child. They taught me of my Heavenly Father, a kind and loving parent to whom I could go in prayer in all my varying

moods. They taught me the necessity and power of prayer, and their fervent and sincere prayers created a faith in, and an abiding love for my Maker. Their perfect faith in the mission of the Redeemer of the world, and his established Church, caused me to seek for that same assurance that I might have contentment and peace of mind such as they have. Their constant devotion to the Cause of Truth, which is dearer to them than life itself, inspires me to carry on in the same great cause. Sympathy, kindness and generosity, tolerance and love characterize all their dealing with their fellowmen. As the years come and go and the example of their splendid lives come before me in memory, I can truly say these, my parents, are my inspiration.—*Lucy Grant Cannon*.

## To My Mother

*By Clarissa A. Beesley  
(August 8, 1905)*

I LOOK into thy tender, patient face,  
I read the lines that tell of grief and  
pain,  
Of power to endure with uncomplaining  
grace  
What ever part the Master should ordain:

And He has led thy feet by shadowed  
ways,  
With only here and there a gleam of  
light;  
Yet still thy lips can ever sing His praise  
And bless His name who does all things  
right.

In fancy I can see thee, long ago  
Obeying as a child the Gospel's call  
With faith unquestioning, seeking not to  
know  
The wherefore of His purpose, trusting  
all;

In faith, forsaking home and native land,  
Alone to journey with the Saints of  
God—

To cast thy lot among the chosen band,  
To build, with them, upon the Western  
sod.

And now the years three score have come  
and gone,

Time has but proved thee steadfast,  
true away.

The knowledge of thy duty nobly done  
Must bring thee gladness on thy natal  
day.

Think not the lessons of thy life are vain;  
Thy children honor thee with grateful  
tears,  
And in their hearts thy faith shall live  
again,  
Inspiring them through all the coming  
years.

Thy sacrifice shall heaven's blessing bring,  
Among the noble ones shall be thy  
place—  
Those who on earth have served their  
Heavenly King  
And in eternity shall see His face.

## Sleep Little Mother, Sleep

*By Elizabeth Dodds*

SLEEP, little mother, so still and calm;  
Peace on your soft, white, brow;  
Grief will not harm you, or cause you  
pain,  
For you're with your loved ones now.

Rest, little mother: your tired hands  
That smoothed my tangled hair,  
Are folded today on your quiet breast,  
As if in silent prayer.

Dear willing hands, now cold and still,  
That helped me all my days;  
Dear tender smile that cheered me on  
Through all my childish ways.

Gone from a world of tears and woe;  
Gone to a home of rest;  
Freed from a world of pain and toil;  
At home, with the loved and blessed.



Nephi Center Ward—Gleaner Girls

# Junior Girls

The calendar for the Junior Department for December is as follows:

- December 6—Project—Missionaries in My Family; My Journeys.
- December 13—Chapter 9—Believing and Doing.
- December 20—Chapter 10—Believing and Doing.
- December 27—Open.

**O**N the project night each Junior group will have one hour and a half at its disposal. Perhaps one hour will be sufficient for a consideration of the project and at least thirty minutes may be devoted to recreation—games or songs or other fun features which the girls may introduce.

A delightful program on the project can be carried out.

One of the interesting items mentioned under "Missionaries in My Family" (Junior Manual, p. 110) is that the family of President Joseph F. Smith has given 300 years of service to the Church in the mission field. It will likewise be interesting for each class leader and each girl to add together all the years of service given by members of her family—grandparents, father, brothers, sisters, cousins. Under this title also each girl should be prepared to tell at least one incident connected with her relatives who have gone into the field.

An account of "My Journeys" told by each girl will also prove both interesting and instructive. Each one will remember some feature or event of a trip that will be pleasing to the others. Let her write it accurately but in as colorful a manner as possible.

Assignments for both of these topics should have been made one or two weeks previously so that the girls will have written their stories and will come to class prepared to read them. Afterwards they can be copied if necessary and placed in their "My Story" books. See also suggestions in November *Era*.

Junior leaders, your secret of success

in promoting the project lies in these three things: First, your enthusiastic belief in it and in the benefits that will come from carrying it forward; second, your joy in preparing your own "My Story" book; third, your careful assignments long enough before the time appointed for each topic.

Look ahead now for January, when the topics will be "My Friends—My Hobbies."

## Believing and Doing

**C**HAPTER 9 of the text—"Divine Authority," is an important one. Two stories are given illustrating the necessity of having legal authority in civic affairs. Try to bring other stories also illustrating this point.

Leaders will do well to follow the points in the order given in the chapter so that the girls may gain a clearer idea than before of the authority in the Church of Christ. Especially let them emphasize what the Church does for each of its members as outlined on page 41.

Chapter 10, "The Church," follows closely along the line of Chapter 9 and should bring to the mind of each girl a picture of the early Church as presented in the Acts of the Apostles. Then briefly the modern churches should be discussed showing how they have all departed from the original pattern and finally, the striking similarity between the early Church and the Church of Jesus Christ of Latter-day Saints should be pointed out. Particularly note the paragraph on page 44, calling attention to the Prophet Joseph Smith and his part in organizing the Latter-day Church. The diagram given on page 46 may be enlarged upon a blackboard or large piece of paper for use in the class.

As we proceed with the chapters in our Manual it is evident that the best work can be accomplished only when every girl in the group has a Manual of her own. It is therefore necessary

that every effort be made by the girls to secure one of these books. It will be valuable to her not only for the discussions during this winter but for further reference. Price 25c. A penny a day for a month will more than buy the Manual.

## My Story—Lest I Forget

### MY FRIENDS

(To be used in connection with the Project, Jan. 3, 1933.)

**H**ISTORY records many beautiful friendships about which we all love to read.

The delightful story of David and Jonathan shows what real genuine friendship will do for two people who have that close relationship. Out of all the confusion of their time, and the disorder of their lives, there was created for these two a new and beautiful world filled with love and peace. Such a friendship as this cannot be bought nor sold. They were true to each other in their trying experiences, and when Jonathan was in trouble David's heart was grieved, as is beautifully told in David's lament. "I am distressed for thee my brother Jonathan. Very pleasant hast thou been unto me; thy love to me was wonderful, passing the love of women."

We all can recall beautiful friendships which we have formed in our youth. Let us record them in our books that they may go down to future generations, as well as be a source of joy to us in our later life.

There is no other friendship so sweet as that of a girl for a girl.

"No one would care to live without friends though he had all other good things."

Old friends are best. Let us preserve in "My Story" the stories of these friends before they fade from our memories.

Perhaps your dearest pal has been a brother or a sister. Write of some of your happy times together and some of the pranks you played. Often there is a close palship existing between a father and daughter or a girl and her mother. These sweet friendships are worthy of recording.

Friendship often ends in love. If perchance your boy friend later becomes your sweetheart and eventually your life mate, what fun it would be to read over again the sweet little words of love exchanged in those dreamy days of youth when you first felt that exquisite joy of understanding. This would be sacred to you, but you might let him in occasionally to remind him of his devotion of by-gone days.

Then there is that higher friendship—a relationship deeper and more lasting than any earthly friendship—



Pioneer Stake—Mothers and Daughters

a friendship with the Lord of Hosts. He will prove to be our truest friend. His love passes the love of all others. We will meet our other friends on a higher plane through our friendship with God.

We may go to Him with our joys and our sorrows, our successes and our failures, our business and our pleasure and He will help us, and will never play us false or forsake us. He shows His friendship daily by His gifts to us, by His mercy, His kindness, and His constant care.

"Love Him and keep Him for thy Friend, who, when all go away, will not forsake thee, nor suffer thee to perish at last." —Thomas A. Kempis.

Write in your books the thoughts you have on this higher friendship, and what this communion with God has done for you, and what it will accomplish in the lives of those who will cultivate this friendship.

Junior leaders might use the foregoing article to make special assignments to the girls, getting them to bring stories of their different friendships in the class.

## M Men-Gleaners

*Continued from  
page 111*

sacred memories; for in them we realize our mothers passed through the valley of the shadow for us; in them, and at her knee, we learned those great truths which have been beacon lights to us down through the years.

The home is a beautiful institution, sacred in memory, and an influence that tends to make our lives sweeter, and finer, and better.

The demonstration or activity is "A Home Party."

The class activity committee will have had one month in which to have planned this party. Some suggestions may be found in the back of the Community Activity Manual. An evening consisting of a group singing home songs, games suitable for home life with simple prizes, stories of home, and inexpensive refreshments, perhaps cake and punch, home-made candy, girls bringing cake and candy and boys furnishing punch—this will make a very successful party. Every Gleaner Girl and M Man in the ward should be invited.

## To Autumn

*By Lavenia B. Honley*

**GOLDEN** leaves and golden moon,  
Purple downs and aster bloom,  
Naked trees and dripping night;  
Silent woods when birds take flight;  
All the shades of sorrow and bliss,  
Of life, and death, are in thy kiss—  
Autumn.

# Bee-Hive Girls

## Bee-Hive Calendar

December 6th: Nymphs—Guides XI-XV—Xmas Programs\*.

Builders—Guide VII—Seek Knowledge.

Gatherers—Guide VII—Sterilizing gauze: Home Emergency Cabinet (Foundation Cell No. 6).

December 13th: Nymphs—Guides XI-XV—Xmas Programs (Continued).

Builders—Guide VIII—Planned by Bee-keeper and Girls.

Gatherers—Guide VIII—Open Night.

December 20th: Nymphs—Guides XI-XV—Xmas Programs (Continued).

Builders—Guide IX—The Word of Wisdom (Foundation).

Gatherers—Guide IX—The Life of the Bee (Cell No. 9).

December 27th: Nymphs—Guides XI-XV—Xmas Programs (Continued).

Builders—Guide X—Safeguard Health.

Gatherers—Guide X—Diet.

### Xmas Suggestions:

A reasonable, practical, and lovely gift for friends or little sisters is a sweater which is made from two crocheted dish cloths which are sold at the 10 and 15 cent stores (small size, two for 5c, large size 5c each). Use two cloths for each sweater, one for back and one for front; shape under-arm seams. Close shoulder and under arm seams, a slanting seam on the shoulder giving better form. Cut 3 or 4 inches down center front for an opening for the head. Turn the corners back for flaps. Crochet around the neck and sleeves and bottom with any color yarn desired.

\*Guides VII, VII, IX for Nymphs will be taken up later.—8 pt.



*Bee Hive Girls—Uintah Stake*

Different colored yarn may also be threaded through the center; decorate as desired.

### Xmas Cards:

Xmas cards for Bee-Hive friends using their symbols with an expression of love and cheer make lovely Xmas gifts. Many suitable conventional designs for cards or handkerchiefs are found in your hand book.

### Nymphs Contest:

The contest for the nymphs is a five minute talk on, "What I have learned in the Nymphs' class." Call this to the attention of the girls often, to remind them to jot down the things they learn from week to week to use as material in this talk. (In September Era, p. 691, the word "paper" should read "5 minute talk.")

## There is Always Room for One More

IN many of the outlying stakes, excursions are often arranged by the Genealogical Society to spend a day at the temple. These excursions are often made by automobile. The old saying, "There is always room for one more," will remind the Bee-keepers that by a little planning and cooperation with the Genealogical Society their girls would be able to fill cells Number 34, which reads "Ten times be baptized for the dead," and Cell 63—"Do ten hours work on a Temple Record" (this may include gathering genealogical data). Bee-keepers make plans with your genealogical committee and many of the Bee-Hive Girls in your locality will be able to fill these cells. It takes patience, faith and effort to accomplish the worthwhile things in life.

## The Lessons of the Bee

*By Victoria Rosbard  
(A Builder in the Hive, Age 14)*

**O**H little bee on busy wing  
May I each day do my part  
To put into life the lessons  
You've made dear to each girl's heart.  
  
Of faith and knowledge you have your  
share  
As shown in your work each day.  
May I safeguard my health as you do  
With sunshine, work and play.

The glories of womanhood we honor,  
As the queen of your hive you treasure,  
If we see the beauty in common things,  
'Twill help to make work a pleasure.

In your life you found truth a value  
To me it's a priceless aim.  
You taught me the sweetness of service,  
And to feel joy will be my gain.

# Vanguards

## Suggestions for Vanguard Leaders

**P**REPARED should be made immediately for district and council Vanball finals. As heretofore announced, the Vanball finals for the entire Church will be held in February, probably the second week. Definite dates will be announced in the January *Era*. It is suggested that where proper arrangements can be made that council finals be held as a feature of Boy Scout Anniversary week with the Church finals the week following. In order to bring this about the District finals should be held not later than the middle of January.

Reports from the various districts of the Church indicate that Vanball participation this year is fully double of that over a year ago with interest rapidly increasing.

Vanball training schools have been held in a number of the districts of the Church and others will be carried forward during the season.

Ward Vanguard Leaders have the responsibility of conducting Ward finals and selecting the team to represent the Ward in the Stake and District finals. The District Vanguard Commissioner's responsibility is conducting the Stake and District tournament which will produce the winning Stake team to go to the Council Finals. The Scout Executives will organize for the purpose of conducting a Council Final which will produce a team to represent the Council in the grand Church Finals. This will bring eight teams into the finals, one from each of the seven organized councils within the Church and one from the Church at large outside of organized council areas.

## Suggestions for Vanball Coaches

**I**NTENSIVE work in team drill should be in full swing at the earliest possible date. Vanball teams are not made over night; it requires constant practice to develop effective teamwork as well as individual ability. Coaches should stress particularly and endeavor to develop "passing," "serving," "jumping" and "killing"; these are the important elements of the play. A considerable part of all practice periods should be devoted to "passing" practice. Without good "passing" there can be no good teamwork. "Serving" should also be practiced religiously as it is just as important to develop good servers as it is to develop good pitchers in baseball. Constant drilling should also be carried forward for defense work, particularly defense against swift

serves which are encouraged by the free serve of the first ball each time a server comes up.

It is suggested that coaches, and players as well, study the rules carefully in order that they might be thoroughly familiar with them.

## The Class Study Period

**V**ANGUARD leaders are urged to give regular lesson work as outlined in the Log of the Vanguard Trail its proper place in the program. The attractive activities of the program such as Archery, Vanball, athletics, etc., should not be permitted to overshadow the study period of the regular program.

The most successful Vanguard classes are those in which a stated time is allotted for the regular lesson work with the activity program used to give variety and add spice to the program.

For January the study of Tepee making is suggested. If other subjects provided for previous months have been covered, Tepee making will provide an interesting activity if some



Bridger Monument erected by Vanguards, Bear River Stake

definite plan is made for the use of the Tepee when it is completed. Without this objective the subject will unquestionably prove unattractive. On the other hand with a definite plan for using the Tepee either as a place for carrying forward the troop activities or as a part of a summer camping program, this subject will undoubtedly hold the interest of Vanguards.

If "Civics," "Aviation" and "Physical Development" lessons have not been covered it is suggested that January be used to bring the schedule up to date unless the Vanguard leader or the Vanguard committee have decided upon some other order of lessons for the class to follow.

Where agriculture is to be studied it should be taken up far enough in advance of the planting season to enable Vanguards, who are to follow the lessons through, to make plans in ample time. The other lessons which follow in regular order may be followed as given or varied to local conditions with the exception however, of the study of weather which is especially recommended for use during the month of March. The reasons for this will be obvious.

In any necessary adjustment of the order of lessons, account should be taken of athletics and track meets, planned for the month of April. This feature has proven to be one of the most attractive in the Vanguard program.

Well in advance of April, it is suggested that all Vanguard leaders familiarize themselves with the story of the Olympic games as published in the Vanguard Log and then to present the subject in the most attractive manner possible to the members of the class.

The true ideals of sportsmanship, the love of clean living and honorable competition are the objectives of this suggestion. They are developed in an excellent way in the story of the Olympic Games and it might be well also to begin your story with the Olympic Oath if this has not already been done.

## Retold Story

**S**TORY telling is being featured this season in Vanguard work. In the Recreation Institutes, which have been held in many parts of the Church, story telling has been featured in the Vanguard department with splendid results.

In this issue of the *Improvement Era*, will be found a page devoted to the preparation for story telling. This material had been printed at the instance of the Vanguard committee especially for Vanguards, although it may be used by Junior Girls or other departments of the M. I. A. who are also interested in this work.

It is suggested that Vanguard lead-

ers read this information carefully and carry it to their class members for the excellent training it will provide.

It is hoped that this year will see a marked increase in this important activity in the Vanguard department.

It is again suggested that all Vanguard leaders and coaches familiarize themselves with the rules covering story telling in order that there might be no misunderstanding when the contest period arrives.

### Time Now to Prepare for Archery

**T**HIE next Church Champions in Archery are either in training right now or will be very shortly. Good Archery comes as a result of constant practice.

In the Log of the Vanguard Trail are records of outstanding Archers printed for the purpose of giving Vanguards a standard with which to compete. Coaches can with profit discuss these scores with their Archers with the purpose in view of encouraging them to aim at these records. Under this plan each Archer sets his own standards and can carry forward his practice even though he be alone.

The Utah State records for the various rounds which are printed in the Vanguard Log are printed herewith as standards with which Vanguards may compete:

American Round	548
Deane Greene—1931	
Double American Round	1045
Deane Greene—1931	
York Round	363
Charles Pace—1932	
Hereford Round	582
Shirley Peterson—1932	
Junior American Round	575
Alton Larson—1931	
Double Jr. American Round	1145
Alton Larson—1931	
Clout Shoot (Juniors)	266
Alton Larson—1931	
Flight Shoot (Juniors)	306
Maurice Scanlon—1931	



**B**OOKS are the best of things, well used; abused, among the worst. What is the right use? What is the one end which all means go to effect? They are for nothing but to inspire. I had better never see a book than to be warped by its attraction clean out of my own orbit, and made a satellite instead of a system. The one thing in the world, of value, is the active soul."

—Emerson.

## Boy Scouts

### Fathers and Sons Outing a Success

**O**N August 20th and 21st the fathers and sons of the Portland Branch held their annual outing at the Y. M. C. A. Camp, in the beautiful Clayton Park, on the Sandy River, 20 miles east of Portland.

Saturday afternoon and evening the fathers and sons engaged in competi-

tive games such as handball, indoor baseball, horseshoe pitching, racing, and swimming, the final event being a weiner and marshmallow roast on the bank of the river.

At 10 o'clock the next day Sunday School services were held under the supervision of the Aaronic Priesthood, about 85 people being present.

A good time was enjoyed by all present.



*Fathers' and Sons' Outing—Portland Branch, Northwestern States Mission*

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Patronize them.*

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## The Next One Hundred Years—Continued from page 73

sympathy should not be difficult to achieve. In fact, it seems apparent that it is spreading among us very rapidly.

Furthermore, our effective handling of ourselves as a Mormon society during the next hundred years will hinge to a large extent upon the statement of aims. It is an interesting sociological phenomenon that people have to be told where they are going. Moreover, they have to be told again and again. Their aims have to be rephrased every so often in order for them to feel at ease. It is well illustrated in warfare. One of the first things we all must know is what we are fighting for, whether it is "to make the world safe for democracy," or "to end war," or "to preserve the Union."

As one surveys Mormon history, one is impressed by the fact that the early church had a dominant objective towards which it moved with unusual unanimity. That objective was "to build Zion."

WE today, are not polarized around that objective with the same literal and unanimous devotion that characterized them. So ardently did they espouse this project that they did not hesitate to endure physical pain and hardship, or to subordinate themselves as individuals in order that this objective might be gained.

It may seem presumptive to do it, but I should like to nominate this same slogan as one to guide present-day Mormon youth. Building Zion can be thought of in its original sense of fashioning a community so perfect that even the Savior could dwell in it. Could we devote ourselves to any nobler task than that of building the finest communities, and the finest civilization generally that we can conceive? Not only does this seem to be an exalted aim; but socially one that is capable of at least approximate realization.

What is there to prevent us from perfecting our community life? What reason is there for our not spreading enlightenment throughout our entire population? Why cannot we develop more than we

have done, the love of beauty? Why should we not have more and better writers, artists, musicians, scholars, and creative intellects in general? Why cannot we, as a Mormon society, lead out in the stupendous task of eradicating poverty, crime, and other social diseases? Why should we not perfect ourselves in practice, as we believe we should in theory?

**FINALLY**, our efficiency as a Mormon group is going to be conditioned somewhat by our concept of what constitutes "Zion." Our earlier provincialism growing out of our peculiar location, and our social situation with respect to other people, led us in practice to regard "Zion" first as Salt Lake Valley and later as Utah. Today, that provincialism is breaking down and we are gradually getting the world view of Mormonism. For after all, this Church is a catholic church. With its membership spread throughout the world, it no longer can be considered as a regional organization. It is actually international in its spread; as it is universal in its concept of human relations. Without this enlarged concept, we cannot knit together for cooperative effort, the vast complex social organization that is the Mormon Church. We must now become world-minded.

If we adopt as our continuing slogan through the coming years, the building of Zion, we shall have a purpose lofty enough to satisfy the idealist and concrete enough to command the loyalty of the realist. The achievement of the goal involves the recognition of our changed economic and social outlook, the development of techniques of group discussion and of cooperation, the recognition of the world-wide spread of the Church, and the diffusion throughout our social group of a spirit of tolerance. Without tolerance we are in danger of disintegrating into factions and feuds with resultant dissipation of our energies. With tolerance we can mobilize our infinite powers towards the realization of our adopted purpose.

## Christmas Cards of Charm and Distinctive

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or

Your Neighborhood Store

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PAINT CO.**

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## Our Farmer

As the woman stood in her doorway for the last time, knowing the record of the barren valley, she could not but curse the immutable solitude.

In one way alone could the land be conquered, and that way Hal was using. That was the way the few were using who were still in the dry farming section of the valley, and were winning—meeting silence with silence, crop failure with a laugh, and bounteous harvest the same way, even though all

## NEXT YEAR'S OPPORTUNITIES

*will go to those who are preparing now*

There will be good office positions open next year, through the natural process of replacing those who are married and promoted—in addition to the expected increase of employment because of returning prosperity.

But only those who have specialized training will be chosen. Young people who are not now employed or in school can prepare for these opportunities in L. D. S. Business College. We concentrate on practical business subjects. Our Employment Department enjoys the confidence of leading business firms. Stenographic, Secretarial, Accounting and Business Administration courses.

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SALT LAKE CITY

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knew the land would win in the end by taking their worn-out bodies back to it.

He was winning, but his slow victory seemed hollow, because Martha was not winning with him, she was not meeting the impulsive land impassably. She continued to live the life of the city in her mind. Life is slow on a dry farm; she must learn to live slowly. She must mellow to the slowness and strength of the deep earth. He hoped books would reduce the resistance of her mind by diverting it. Books and time, he felt, would do this for her if she would not fight against it. He would surprise her! And he visioned her seated with him by the stove during the long winter evenings reading to each other.

THE Homers rarely saw their neighbors, the nearest one being two miles away, except on Sundays when they attended church in the little school house. A rural telephone line webbed its way along roads and across fields, tying up some of the scattered families into a more intimate group. It was used by the isolated women to talk to other isolated women. It made the silence and loneliness more bearable when they could chat with each other once or twice a day, about chickens, housework, children and husbands, and other work on the farm. The Homers did not have a telephone, but Harold promised to have one put in as soon as they could afford it. At first Martha did not care about having it as she didn't know many of the neighbors, and didn't think she would have anything to talk about with the farmers' wives. Later she longed for the time when she would have this means to break the loneliness and monotony.

Mail delivery was made three times a week from Brighamsfield, the small railroad town which served as the valley trading center. The scattered families looked forward from mail day to mail day, and charted time by the mailman's visits. To Martha his visits were prefaced by poignant expectancy which grew until he arrived. The letters, and even advertising circulars were greeted with joy, and read avidly. Martha's friends in college wrote occasionally—a letter

Continued from page 79

from one of them or from her little brother or sister at home stimulated her with joy. But when there were no letters—! To fill in her days she played a little game of guessing how many letters and circulars they would receive each visit. It was a game which grew to be vitally important to her trying to content herself there with Hal.

To relieve the long loneliness, she planned new dishes for their meals, fixed new little curtains from flour sacks for the windows. She learned to milk the cows, and take care of the chickens. She read the big catalogues from the mail order houses, and ordered little inexpensive attractions for the house. As money was scarce, the things she purchased were very cheap; a colorful pair of duck-shaped salt and pepper shakers, and a roll of bright figured wall paper, which she applied to the bedroom while Hal was in the field. Just little things to add spice to the house and keep her husband from thinking she was discontented. Oh, she was trying! And then when it began to show signs of winter she began ordering very small clothes. The enthusiasm with which she worked on the little things, and made over old things of her own, gave new heart to her husband, and shortened the long days for her.

MARTHA stood in the doorway and watched a gentle wind wave the grain which stood



GRANT H. REDFORD is living in Logan, Utah, where he is engaged in business, having writing as an avocation. He is attempting to idealize the farm and to glorify Brighamsfield, a mythical community.

heavy-headed waiting for the harvest. Down at the other end of the field she could see the combine harvester, like a great animal crawling through the grain cutting off the heads of the wheat. On the undulations of the wind she could hear the chewing of its great jaws, and see the chaff and dust amble off through the sky. As she stood there, a blue haze softening the outline of the vari-colored mountains, and the grain singing and swaying by her yard, she wondered she hadn't known how beautiful a dry farm could be. Maybe she was beginning to feel the deep undercurrents, which reflected through her eyes the beauty of it all! And as she dazed off in thought, she was thinking of another soon harvest, as a great wonder and happiness welled up within her. She would learn to love that land, for Hal and for their little—boy!

During the summer she had learned to hook up the team and go into town alone, if Hal were too busy to go with her. She learned to do the buying for the farm and house. She learned shrewdness in money matters, and sometimes had a little left from her purchases which she saved, planning to help pay for a Christmas present!

The year had been favorable to their crops, and that fall they had had the phone put in. With what childish delight Martha called one of her friends. She hugged her husband, and danced around the room over the creaking floor boards like a happy child. Hal was thinking that her happiness was worth fifty phones, but wouldn't she be surprised when the books came! He could hardly wait until December!

He wanted her to be happy, but wasn't sure she was really learning to feel the place, and take her happiness from it as he was doing. As he watched her move about their little home, which she had fixed so cozily, he almost let himself hope she was really happy. Could it be that she was doing this because she promised to try? Or was she really learning to be contented and happy there with him?

THE long evenings of winter were beginning to settle in the valley. The harvest rush was over, and Hal let himself relax in the comfort of his isolated home.

He sat watching Martha. In the soft glow of the kerosene lamp, and the large shadows which it threw on the wall, as she cleared the after-supper dishes, she looked beautiful, more so than when he had married her. With things so homely inside and the heralding winter-wind on the out, his mind turned to poetry for the first time in several months; and he quoted:

"She was a phantom of delight  
When first she gleamed upon my sight;  
A lovely apparition, sent  
To be a life long ornament."

As his rich voice died out and lost itself in the night, Martha came and kissed him tenderly. "You are a silly boy—a great big silly boy. I thought you had forgotten all the poetry you knew out here."

Sensitive to a fault his mind asked what she meant. "Dearest, you make the poetry of this place really mean something. You—you—" and his impotent words could only say, "You are wonderful!"

The month of December was under way. Bleak white covered the entire valley. The tops of fences and tall sagebrush extended above the snow like cat tracks on a huge white bed spread. Feeble roads wandered down roadways marked by willow branches stuck in the snow. Houses and windmills scattered over the fields, looked lonesome and forlorn. The house and buildings of the Homers rose up like black square frogs in flower bowls of white, as they stood above the drifts which the wind had bowled around them. But now the storm was over.

OUT in the barn Harold was harnessing up the team. He was going into town for their Christmas things; those which hadn't already been ordered through the mail-order houses. The fields were white. The sun clear and warm in contrast to the crisp air, turned the snow to a white robe studded with crystal jewels.

Before he left he took Martha for a ride to bring Mrs. Gilbert, who was to stay with Martha while he was in town. The peculiar crunching and complaining of the runners on the snow sang an accompaniment to their hearts. Tomorrow would be Christmas and they were both eager with

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expectancy for the other's pleasure and surprise.

"Everything is so beautiful, I wish I were going to town with you," she said, and Hal kissed her. "But it is better not."

He gave her a quick searching glance.

"Oh, I'll be all right, and besides Mrs. Gilbert will be here."

She was so tender, so patient with him, and seemed more contented. He was almost sure she was getting the spirit of the wide expanses, and would be happy there with him; especially when

she would have some good books to read. And when they should have another harvest—. He hoped it would be a boy!

As he turned the corner to go up to the station, someone called out, "Howrya' Hal? Some storm eh?"

He answered with boisterous greeting and a wave of his arm.

"Have you a box in here for me?" he asked as he went into the express station.

"Sure thing. One for you, and one for your wife too. Some storm wasn't it?"

**H**AROLD signed for the boxes and took them to the sleigh. His was the books all right, but the one for Martha puzzled him. It was from some manufacturing company back East. All the shipping tag said was something about merchandise and then below that, "Instructions for Assembling Inside."

It took him longer to get the things he needed than he expected, so it was late when he arrived home. A sense of hushed expectancy hovered over the house. Mrs. Elton, another neighbor, met him at the door. "Hurry with the chores Mr. Homer. We may need you later. Martha is resting now and it is better not to disturb her."

Tremors of chill and then fever raced wildly up his back. He felt he should do something, something important, but he didn't know what. He tried to speak. But just then Mrs. Gilbert came out of the bedroom and told him he had better wait until at least the doctor came.

Some of the chores were left undone. The rest were done with a mad intensity, until the doctor came. When he came Hal could no longer stay at the barn. He did put up the doctor's team, however, and then raced into the house. The doctor was getting some things unpacked. "Oh doctor, are you sure—!" But the doctor only smiled a quiet smile and patted him on the shoulder.

Mrs. Gilbert brought some hot water and she and the doctor went into the bedroom.

Mrs. Gilbert and Dr. Jones had together seen many of the Brighamfield valley breathe their first. And had held the hands of many as they crossed the line into the shadows.

**A**S the first film of day began to divide the mountains from the sky, a baby sent up its cry into the tenseness of the kitchen and Mrs. Elton sighed in relief. Hal, nervous and disheveled, wept, not knowing why.

He helped the doctor hitch up his team. "Everything is all right lad. Go in and see your wife, she has a Christmas present for you."

Christmas! A Christmas present! He had almost forgotten about the day. Time seemed all mixed up.

"Mrs. Gilbert and Mrs. Elton will stay and help you for awhile," the doctor was saying. And just as the crisp sun-rays first shattered their lances on the snow, the doctor, tired but pleased, drove home to eat Christmas dinner with his family.

When Harold went into the house Martha was asking for him. Nervous and filled with reverent wonder he went into the room of his first-born. Martha, pale as the pillow on which she lay, smiled weakly and indicated a small bundle with a red face lying on her weary arm. "Hal, it's a man to help you plow." And she smiled triumphantly through tears.

Not knowing what to say or do, he knelt and kissed her as if she were sacred. He stared at the baby and then at her. And then as if to cover his wordless excitement, giggled and pressed her hand.

"Did a box come for me, Hal? Open it and bring what you find in it, in, will you?"

He went out and she could hear him pryng open a box. Then she heard him cry "Oh!" in a surprised voice and call Mrs. Gilbert and Mrs. Elton to see "what his wonderful wife had bought for Christmas!" She heard him opening more boxes and rattling paper. Then she heard him say, "Close your eyes Marty. I'm coming in!" What pride was in his voice!

"Eyes open!" he whispered.

Mrs. Gilbert and Mrs. Elton stood in the doorway excited as children. Hal flushed and radiant, stood behind a baby carriage which was filled with books and other things for their Christmas. Martha, tired but happy, tears of joy and appreciation streaming down her pale cheeks looked up through the uncertain blurr and, half laughing and half crying, said, "You great big silly boy—the carriage isn't for

## CHRISTMAS GIFTS THAT ENDURE

Give a practical gift this year for Christmas—something that will be permanent and long remembered. Electrolux—the Natural Gas refrigerator is the ideal gift. Silent—economical to operate — no repair or service costs — these are only a few of the features that make Electrolux the popular automatic refrigerator today.

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WASATCH GAS CO.  
OGDEN GAS CO.**

you—it's for the baby, our new Farmer!"

"Our Farmer!" she had said, and then he knew! She wanted to stay here! But at this point Mrs.

### Joseph F. Merrill

**I**N Dr. Merrill the love of home and children is very strong. His many and exacting duties require his frequent absence from home, particularly since his call to the apostleship; but whenever he is not obliged to be away on duty he is at home, for that is the abiding place of his affections and the center of his interest.

In 1928 he was made Commissioner of Education for the Church and vigorously set to work to administer the duties of this important calling.

It is interesting to note that Joseph F. Merrill was the man who had the vision to see the possibilities of our present Seminary work. When he was taken into the Granite Stake presidency twenty-two years ago, he became interested in the religious education of the students of Granite High School and as a result of his initiative this work was introduced in that district.

He has lived to see more than one hundred seminaries established in connection with the leading high schools of this intermountain country. It seemed particularly appropriate and happy that he should be selected to give direction to this great movement, to plan its promotion and to prescribe its course. This is a movement of far-reaching and deep significance.

Dr. Merrill is a natural leader and legislator. He makes up his mind definitely and acts promptly. At the same time he has a large and statesmanlike view and has been instrumental in securing some important legislative measures. He wrote the bill establishing the State School of Mines at the University of Utah. He was also instrumental in establishing the Utah Experiment Station including the department of Mines and Metallurgical Research. His leadership and cooperative work in this direction have been worth millions of dollars to this state.

He is and always has been a vigilant and tireless worker.

**A**T the time he was made Commissioner of Education he was Dean of the Engineering School and

Gilbert, proud as a hen with a newly hatched brood, pushed him into the kitchen. "Don't you know that a Farmer and his mother must sleep, Hal?"

Continued from  
page 77

Director of the Utah Engineering Experiment Station at the University of Utah and at the same time Professor of Physics and Electrical Engineering. Thus in addition to his important executive work he carried a full teaching load.

If we were called upon to make an analysis of Dr. Merrill's fitness for his place among the general authorities of the Church, which is an exalted and responsible calling, we would at least accent the quality and steadfastness of his faith. He is a man of great intellectual power, of unusual scientific training, with a wide contact with philosophers, scientists and thinkers.

Always with an open mind and an honest heart he has sought after truth, exploring the realms of religion, philosophy and science, and through it all nothing has dimmed or disturbed his faith in the gospel of Jesus Christ. Never has he wavered in his allegiance to the Church. No one has ever questioned his faith or his orthodoxy. His understanding of religion, like his understanding of science or mathematics, is profound and fundamental.

The currents of his life run deep and strong and quiet. Clear in his thinking, broad in his sympathies, tolerant in his views, unassuming, approachable, sincere and genuine, he has in happy combination all the major qualifications for a leader among this people and a place in the Apostleship of the Church.

### The Oppressor

**S**O I returned and considered all the oppressions that are done under the sun; and, behold, the tears of such as were oppressed, and they had no comforter.

"He that oppresseth the poor reproacheth his Maker;  
But he that honoreth him hath mercy on the poor."

"Rob not the poor, because he is poor.  
Neither oppress the afflicted in the gate;  
For the Lord will plead their cause,  
And despoil of life those that despise them."

—*The Bible.*

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## Christmas Bills

Bruce looked at him thoughtfully and after a moment the other man went on nervously, "I'm not really a thief. I've never thought of stealing a thing in my life until about two hours ago."

"I was listening in on the radio and sort of wondering if it was all worthwhile and some old feller began reading some poetry. I don't know who he was or who wrote the stuff but I knew suddenly that it might have been written by my own little girl. I knew too that Santa Claus wasn't going to disappoint her if I had to take a chance on jail to get him there. So here I am."

"Well—" began Bruce, startled, then hesitated and said rather slowly, coldly, "Don't bother explaining. Take what you want and get out."

The man went to turn back to the safe but instead, began talking again, "You see I haven't just one little girl. There are six kids at home who think I am 'The finest man of all,'" as that poem said. You don't understand; you're just a kid yourself, but the one who wrote that poem understood and the one who read it. I'm honestly sorry to break in on you this way and sorrier to have you catch me. Say the word and I'll get out."

Bruce smiled. "My arms are getting tired so you'll have to go pretty quick, but there isn't any money in that safe."

If you'll let me get my hand to my pocket I'll give you some, though."

Much to his surprise his

visitor lowered the gun saying, "Sure." And Bruce knew he was telling the truth. This man wasn't a professional thief. He could no sooner have reached for his gun than this man could have disappointed six pairs of eager eyes. He reached in his pocket, drew out six one hundred dollar bills and handed them to him. "This should make a pretty good Christmas."

He shook his head, tears in his eyes, "Gee, I couldn't take all of that."

"Why not? If you're not working you'll need something to tide you over a little while."

"Well, there is a Santa Claus. But just to prove that I'm not really bad you give me your name and address and I'll pay every cent of this back. I don't know when, but I will."

"Don't blubber. I don't want it back. I'll just figure it in with the rest of my Christmas expenses. Now beat it and a Merry Christmas!"

Bruce gave a start a few moments later and turned from the window where he was standing as Ruth came into the room.

"Why all the star-gazing?" she queried.

"Well, among other things, there was a star in that story of the first Christmas—if I remember correctly," he retorted with a short, forced laugh.

"Gee, Bruce, you look like you've been crying," she accused him.

Who? Me?  
On a night  
like this?  
What a  
laugh."



The

End

Continued from  
page 85

## The Oldest Christmas Tree On Earth

Continued from  
page 83

Christmas Tree that the Yuletide visitors who gather about its massive base are, in comparison, like tiny ants. Its greatest measurement is its height—266.6 feet above its mean base. The Nation's Christmas Tree converses only with God and with the winds that sough and whisper through its high broken crown.

The Tree which has been so signalized honored by a Nation is 106 feet in circumference. Its greatest base diameter is slightly over 40 feet. It is beautifully straight and symmetrical in its measurements and proportions.

TOWERING upward into the skies the massive column of its trunk shows but little tapering to the eye. Actually, less than five feet mark the almost indiscernible diometric difference in tapering between measurements of 50 feet and 200 feet upward along its great cinnamon-colored, corrugated trunk, the diameter at a height of 50 feet being 17.3 feet, while that at 200 feet is 12.4 feet.

The largest branch makes its appearance a little over 165 feet above the mean base. Even the diameter of this branch is greater than the trunk diameter of many a full grown tree of lesser dignity. Allowing for the swollen flare where the branch emerges horizontally from the trunk, the diameter of this branch is 4.9 feet.

The top of the Nation's Christmas Tree is broken, its crown probably taken as toll by the wintry blasts of forgotten storms. Lightning has wrought its destruction in Sierran forests, the crowns of practically all of the older generations of Sequoias having disappeared. Their tops are very brittle. Nature has a difficult time in pumping the sap and life-giving moisture from the ground to the lofty crowns swaying to aerial music two and three hundred feet in the air. This resultant brittleness renders the crowns easy prey to the first vagrant wind that flies.

The Big Trees of the high Sierra, botanically known as the *Sequoia gigantea*, or Giant Sequoia, are found nowhere on earth except in a few isolated patches in California. Of the same genus as the *Sequoia sempervirens*, or ever-liv-

ing Redwood of the northern California coastline, the *Sequoia gigantea*, while not attaining the prodigious heights common to the Redwood, has a far greater girth than the latter. More years are accredited the standing specimens, too, and the trees are not cut for lumbering as are the *Sequoia sempervirens*. The *Sequoia gigantea* appear in scattered areas in the higher mountain reaches of the Sierra only. The smallest of the

few *gigantea* groves in the State contains but six individual trees!

THE true ages of the Nation's Yuletide evergreen may never be known—at least, not while this glorious tree remains standing. It is only when a *Sequoia* has been felled or when it has been uprooted by the elements and thrown prostrate on the forest floor that the rings of a cross-section may be counted and from these its exact



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years computed. However, enough cross-sections from representative fallen Sequoias have been magnified and their annual rings counted to insure a fairly accurate guess insofar as the probable age of the General Grant Tree is concerned.

This greatest of all Christmas Trees on earth is a sermon in itself. Years have been as mere days in its deathless span of life. Solitude it knows, and the quiet companionship of other ancient Sequoias who weathered and survived the tempestuous times when the earth was in the making. Silence it has and the sighing sound of wind murmurings older than history itself. It has been shelter to countless myriads of birds and has listened to their songs for summers without number. Snows have laid their fleecy blankets about its base for winters beyond reckoning.

The annual Yuletide ritual in General Grant National Park has become, since its inception, one of the most cherished ceremonies in the West. It was Charles E. Lee who originally gave the idea to the State and to the Nation. On December 25, 1925, his plan of a living Christmas Tree for the entire Nation became a reality and the General Grant Tree was chosen and dedicated as the Nation's Christmas Tree for all time to come.

The first Christmas ceremony in General Grant National Park proved so inspiring and so impressive to the first few who came to witness and participate in the unique ritual that it has been re-enacted each year on Christmas Day for the benefit and inspiration of the thousands who now annually make it their Yuletide mecca.

MUSIC has been improvised and composed under the Nation's Christmas Tree and words have been written to the melodies. America's renowned composer, Charles Wakefield Cadman, each summer carries his little folding organ through the forest aisles to the General Grant Tree. At dusk he plays upon it in the heart of the oldest forest on earth, improvising melodies that have the very soul of these great trees in their notes.

It is said that one late afternoon while the great composer was playing his folding organ under the General Grant Tree he struck upon

a melody of exceptional haunting loveliness. Improvising, without even thinking of his improvisation as a song with words, he played to the ancient trees all about and to their lengthening shadows. When he had finished, someone in the little group who had gathered around Cadman attracted by his playing, exclaimed: "What a pity that such melody is not a real song with words!"

CADMAN then began to analyze the form and rhythm and to test the range. To his surprise he found that if the melody possessed words it would be a song somewhat like his already famous "At Dawnning."

It happened that his spellbound little audience in the wood included Grace Osborn Wharton, a composer and song-writer of note. Cadman appealed to her to write the song-poem for his melody—then and there. She agreed, and disappeared deeper into the forest, alone, taking with her pencil and pad. In an hour she returned with two verses complete. Thus was born the song, "My Gift For You," written by one of America's greatest living composers and inspired by the oldest living thing on earth, the General Grant Tree, a Sequoia.

On each Christmas Day since then the song has been sung during the festive ceremony beneath the boughs of the Nation's Christmas Tree and the same little folding organ on which the music was composed sends the melody of "My Gift For You" sounding through the cathedral-like aisles of the great Sequoian forest in which stands the Nation's Christmas Tree, the oldest Yuletide Tree on the face of the earth!

If you liked the program broadcast over the Columbia network on Sunday, November 27, by the M. I. A. of New York, then be sure and write your radio station and tell them so. You will be doing your bit for the Church. New York officials declare that the program probably had the largest audience any Mormon program has ever had.

THE advertisement of Temple Square Hotel was omitted inadvertently from the November number of *The Improvement Era*. If you are in Salt Lake City during the holidays, you will find a home-like atmosphere there.

## The Civil War a Surprise—

"A Thunderbolt fell with Omnipotent ring  
And opened the fountain of Providence Spring."

### Death of Many Souls

FOR four years, and a little over, this awful conflict darkened and desolated the land. The soldiers on both sides were

"True to the best of their blood and their birth:  
And like heroes descended to the harvest of death."

To his enemies who thirsted for his blood, the Prophet Joseph Smith said: "I prophesy in the name of the Lord that you shall witness scenes of blood and sorrow to your entire satisfaction. Your souls shall be perfectly satiated with blood, and many of you who are now present shall have an opportunity to face the cannon's mouth from sources you think not of."

The great and terrible destruction to life and property is summed up by Alexander H. Stephens in his book, *A Constitutional View of the Late War Between the States*, pages 629 and 630. He says: "Thus ended this greatest of modern wars—if not the greatest, in some respects, 'known in the history of the human race.'

The entire loss on both sides, including those who were permanently disabled, as well as those killed in battle and who died from wounds received and diseases contracted in the service, amounted, according to Mr. Greeley's estimate, which is more likely to be under than over the mark, to the stupendous aggregate of 'One Million of Men!' The like aggregate of expenditure of money on both sides, including the loss and sacrifice of property, could not have been less than Eight Thousand Millions of dollars! In concluding our review, may we not well ask, as the dying soldier did in the first great battle on the Plains of Manassas: 'What was all this for?'

### Strange Phenomenon

AFTER quoting from the *New York Tribune*, *New York Herald*, and Northern contemporaries; from speeches of distinguished speakers of both political

parties in the North protesting against coercion, and upholding the right of the Southern States to secede and peaceably withdraw from the Union, Jefferson Davis says:

"These extracts will serve to show that the people of the South were not without grounds for cherishing the hope, to which they so fondly clung, that the separation would, indeed, be as peaceable in fact as it was, on their part, in purpose; that the conservative and patriotic feeling still existing

in the North would control the elements of sectional hatred and bloodthirsty fanaticism; and that there would be really 'no war.'

"And here the ingenuous reader may very naturally ask, What became of all this feeling? How was it that, in the course of a few weeks, it had disappeared like a morning mist? Where was the host of men who had declared that an army marching to invade the Southern States should first pass over their dead bodies? No new question had arisen—no change in

Continued from  
page 89

## HOLIDAY SEASON

No matter how big your Christmas or holiday party may be our stores are fully prepared to take care of all your wants and at a very great saving in price. Our stores have always prided themselves in saving substantial amounts for our customers on the best foods, but now, more than ever before, the savings are more pronounced, and right at the time that most of us appreciate it the most.

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the attitude occupied by the seceding States—no cause for controversy not already existing when these utterances were made. And yet the sentiments which they expressed were so entirely swept away by the tide of reckless fury which soon afterward impelled an armed invasion of the South, that (with a few praiseworthy but powerless exceptions) scarcely a vestige of them was left. Not only were they obliterated, but seemingly forgotten. I leave to others to offer, if they can, an explanation of this strange phenomenon."—*Rise and Fall of the Confederate Government*, Vol. 1, page 257.

### Future as the Past

THE explanation is that the Civil War was the thing that the Lord had spoken. Known only to Him was the coming of that great struggle. If a man can receive nothing except it be given

him from heaven" whence did the Prophet Joseph Smith receive his prophetic gift except from God? The Prophet did not speak presumptuously. He predicted, in the name of the Lord, the Civil War. The prophecy was fulfilled.

"Surely the Lord God will do nothing but he revealeth his secret to his servants the prophets." (Amos 3:7.) The Lord revealed unto the Latter-day prophet his purposes concerning this nation, and not this nation only but of other nations as well.

Under the influence of the Spirit which will show "things to come" the Prophet Joseph read the future as he read the day in which he lived. Under divine inspiration the future appeared to him as did the past. God gave him the truth to build on and he was a faithful witness. The sound of his Master's message was "Mighty on his lips." Of a truth he was a "man sent from God."

## Donner and Blitzen

*Continued from  
page 82*

does not bother him at all, but it does keep his nose from getting cut on the ice, from cracking in the cold and maybe actually freezing as he digs for his scanty living.

To add to his comfort, he is given in addition to the straight coarse hair of other deer, a lovely blanket of fur beneath his regular coat, so if these reindeer look a little rougher, not so smooth and silky as the other deer, it is because of this added protection from the cold.

THERE is one other way that reindeer differ from most of their family, for it is only the reindeer doe that has horns just like the bucks. These horns perhaps are necessary to protect their young up there where life is hard and where food is scarce. At any rate, the mothers all have them until long after the bucks have lost theirs, in order that the fierce, hungry wolves and bears may not destroy their babies before they are big enough to run for their lives. And down the middle of the head of a reindeer, reaching to his nostrils, one branch of the antler spreads to help balance the weight of the great branching horns of the old deer. The three babies have only their first set of horns and they are still

furry, or in velvet as the hunters say.

Donner, Blitzen and Comet are going to like it down here where they already prefer our alfalfa to reindeer moss. They are getting fat and they are very gentle too. I expect that sometimes they wonder why the children are so much more interested in them than they are in other deer, for I suspect that they have never heard the story of the reindeer team. They do not know that when small boys and girls look at them, they are also seeing a Christmas tree, a row of Christmas stockings, and a small sleigh drawn by eight reindeer, with a funny, fat old man flying up to the roof.

### Winter

*By Blanche Kendall McKey*

*IMMORTAL TYRANT!* men exclaim  
when my passions roll—  
But no man has ever glimpsed the chaos  
of my soul;

Nor known the frozen agonies that bring  
The bluebell and the meadow-lark of  
Spring;

And when gay Summer vaunts her charm,  
singing all day long,  
Who remembers that she lifts my melted  
teardrops' song?

## Silver Lining

*Continued from  
page 94*

After the basket was all finished it was wrapped in the cellophane, and it made a pretty gift.

This is the recipe for the candied fruit; the same recipe does for all kinds of fruit.

Boil the peeling until tender, scrape off all the white part, and cook in a syrup of one part water to two parts sugar. Fill the syrup fairly well with the fruit or peeling, stir all the time it is cooking, and when the syrup is all taken up separate the fruit or peeling and dry on waxed paper. For the apples, which need no boiling before being cooked in the syrup, add any desired color or flavor to the syrup. After they are cooked they should be allowed to dry for two or three days, and then they should be rolled in powdered sugar or tiny candies.

**K**NOWING how much most small boys enjoy a good noise, the girls planned a typical Christmas for Dick. They made him a set of toy drums from an oatmeal carton and a five pound marshmallow can. Removing the bottom from each of them, they stretched and tied into place oiled paper over the two ends of the carton and oiled chamois skin over the ends of the can. The sticks were pieces of wood which they had smoothed and polished with sandpaper. They completed their musical suggestions with a homemade xylophone. For the frame they salvaged some wood from some old furniture and painted it green. In each of the two horizontal cross-pieces they carved a row of semi-circular notches, into which they fitted bottles. These, being filled with various amounts of water, made a complete scale of two octaves.

Not the least of their Christmas preparations was a box of toys, clothing and good things to eat which they arranged for a family less fortunate than their own.

As they put the finishing touches to their own decorations, Signe exclaimed with a little gasp of delight, "Well, our handsome hero, St. Nick, ought to be pleased with this effect! It's the loveliest ever—"

"Oh let's call Mom and Dad," said Eline, "I'm so glad they let us fix things up all by ourselves!"

As their parents entered the room with happy looks of astonishment, the glad cadence of the Christmas carolers was heard just outside the window as they sang "Holy Night."



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## OUR POETRY AGAIN

INCIDENTALLY, I am much interested in the poetry section of the *Era*. It lends color to that excellent publication. I was keenly in harmony with the sentiment expressed by Paul Roberts in 'Sunset' (October issue). I hope he'll come again."

Respectfully,  
R. K. Edmunds, M. D.

1 1 1

## UTAH POET GETS RECEPTION IN EAST

MISS CHRISTIE LUND, a youthful Salt Lake poetess whose works have appeared frequently in *The Improvement Era*, is enjoying the beauty of a substantial check for a fourteen line bit of verse which will appear soon in one of the leading nationally circulated magazines for women.

1 1 1

## UTAH BOY SELLS IN THE EAST

WE are happy to report that Bryce W. Anderson, Grantsville, Utah, reports a sale to an eastern magazine. It was a short story. Mr. Anderson had a poem in the October number of *The Improvement Era*.

1 1 1

## FROM PHOENIX COMES A BOUQUET

I GREATLY enjoyed 'Fire and Song.' There was a story that touched my heart-strings, and played a tune on them that hurt and thrilled. I wonder if anybody has told you of the vast improvement in our magazine? If not, it is time . . . lately, I have been reading *The Improvement Era* from cover to cover, and enjoying it.

Sincerely,  
True B. Harmsen."

1 1 1

## UTAH STORY WRITER HAS NEW BOOK

FRANK C. ROBERTSON, author of "The Back Tracker," a story which appeared in *The Improvement Era* last spring, has a new book out this fall. It is a western thriller—"The Trouble Grabber." This makes about thirty books for Robertson.

1 1 1

## INTRODUCING A FEW OF OUR POETS

MISS ROSANNAH CANNON is a daughter of former editor, Hugh J. Cannon, lives in Salt Lake City. She has written many splendid poems. Mrs. Mary Hale Woolsey is author of "When It's Spring Time in the Rockies," "Waltz Recipe," and many other songs and poems. She also resides in Salt Lake City. Mrs. Bess Foster Smith lives in Weiser, Idaho. She was born east of the Rockies, but she has lived in Idaho a number of years. She compiled an anthology of Idaho verse which came from the press in 1931. Alberta Huish Christensen was born and reared in Provo, but now resides with her husband and children in Flushing, New York. She is author of many fine poems and one short story with which she won an *Improvement Era* prize last year. Jack Falk resides in La Jolla, California, other than that he writes much we know little about him. Lee Berry is a missionary in Brazil, South America, or is it in Argentina. Camille C. Nuffer is a young writer from Preston, Idaho, and Rose Liechty resides in Provo. Miss Liechty, we are told, recently changed her name or added one. Weston N. Nordgren is a reporter on the staff of the *Deseret News*.

## HE SUBSCRIBED WITHOUT BEING ASKED

INCLOSED please find \$2.00 P. O. order for another year of the *Era*. I read and enjoy it. The cover picture for April is wonderful—I can hear the ripple of the water, and the sigh of the breeze at eveningtime brings memories bitter-sweet; October cover picture is next best—the temple grounds, the people and buildings. \* \* \* I'm sore at the *Era*; scrap book is my hobby. I cut out the big shots and put them in my scrap book—Greatness in Men and so many wonderful writings—they are too valuable to lose—but to get one good story I have to take too many pages. My scrap book is getting too large. \* \* \* I live on the desert—lots of time to read. *Era* getting more interesting all the time. Excuse long letter, time no object here."

J. Heber Stallings, Mesa, Arizona.

1 1 1

D B. HORG, Eureka, Utah, writes: "Fire and Song" and Apostle Ballard's testimony should be read by all."

1 1 1

## SUNSET AND OUR POETRY APPRECIATED

INCIDENTALLY," writes Dr. P. K. Edmunds, of Los Angeles, "I am much interested in the poetry section of the *Era*. It lends color to that excellent publication. I was keenly in harmony with the sentiment expressed by Paul Roberts in 'Sunset' (October issue). I hope he'll come again." So do we.

1 1 1

## HERE'S A NOTE WE LIKE

WE enjoy the *Era* very much; it is our favorite magazine, and read from cover to cover."

Mrs. Melvin S. Atkinson, Ogden.

1 1 1

## NOVEMBER COVER PLEASES

MY November *Era* has not arrived yet," writes Alberta Huish Christensen from Flushing, New York. "but I have seen the cover and it is surely beautiful,—as gold as November afternoons, and as warm as marshland dusk. \* \* \* I took a vicious ride on a load of hay with your 'Woah, Hawses, Woah.' How I used to love to ride on the hay load! Think I must be getting into my second childhood; I'd love to do it again.—burrow right down into the sweet smelling, dusty stuff." Wouldn't we, also?

1 1 1

I DO like poetry. I like poetry which tells a beautiful story or paints a glorious picture or sings of joyous praise, or holds aloft the banner of idealism, truth and integrity. I appreciate having had the *Era* as one guide in my life during the years of girlhood, of later womanhood, and of motherhood. I hope that it may ever be a member of our household. \* \* \* I did want to mention the story in the October issue—"The Miracle". Beautiful, gripping!"

Virginia E. Kirkham, Woods Cross, Utah.

1 1 1

## THE 1932 SLOGAN

THROUGH error several versions of the slogan crept into the November *Improvement Era*. This is the correct one:

**WE STAND FOR ENRICHMENT OF  
LIFE THROUGH CONSTRUCTIVE USE  
OF LEISURE AND PERSONAL SERVICE  
TO FELLOW MAN.**

# *The Improvement Era*

## Scholarships and Awards

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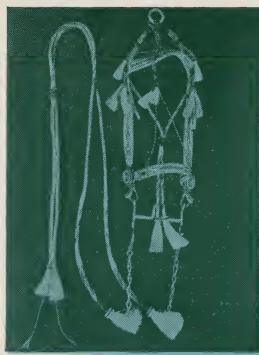
### **The Improvement Era—B. Y. U. Scholarship \$70.00—SEVENTY DOLLARS—\$70.00**

*M MEN AND GLEANER GIRLS*

*In order to stimulate high class work in the Speech Contest for 1932-33, The Improvement Era is offering to the two winners in the Church finals at the June, 1933 contest a Scholarship to Brigham Young University worth seventy dollars, entitling the holder to a full year's tuition. See the M. I. A. Handbook Supplement for the rules of the contest.*

#### For Poets

In addition to the regular purchase price for poetry, *The Improvement Era*, at the close of the present volume, will pay a prize of \$10.00 to the person whose poem is adjudged the best of the volume, and \$5.00 to the person whose poem receives second place. There are no rules except that, of course, no poetry is to be submitted for publication other than original poems which have never before been in print. At the close of the volume judges will select the winning poems from all which have appeared. This offer is made in the hope that additional interest in the creation of poetry may be stimulated.



#### For Vanguards

To the Registered Vanguard making the best all-around record in archery at the June Conference, 1933, the *Improvement Era* will present the fine horse-hair bridle pictured on this page. In the judging points will be scored as follows: Best archery

equipment (must be made by contestant) 30 points; best performance in target shoot, 30 points; best performance in clout shoot, 20 points; best performance in flight shoot, 20 points. The bridle will be awarded immediately following the contest finals.

#### For College Students

*The Improvement Era* is offering prizes of \$25.00; \$15.00; and regular rates for all other stories available for use in the magazine, to college students actually now registered in college as freshman, sophomore, junior, senior, or graduate students. The stories are to be from 1200 to 1600 words in length, must be type-written on one side of the paper only, and must bear a postmark dated on or before February 15, 1933. The stories are to be read first by members of the English department of the particular college in which the student is registered, and only five of the best stories so submitted are to be sent to *The Improvement Era* from any one college or university.

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